ZION'S HOLY WAR

AGAINST THE

HOSTS OF HELL IN CHICAGO

By REV. JOHN ALEX. DOWIE

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AGAINST THE

Hosts of Hell in Chicago

A SERIES OF ADDRESSES

BY THE

REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic Church in Zion.

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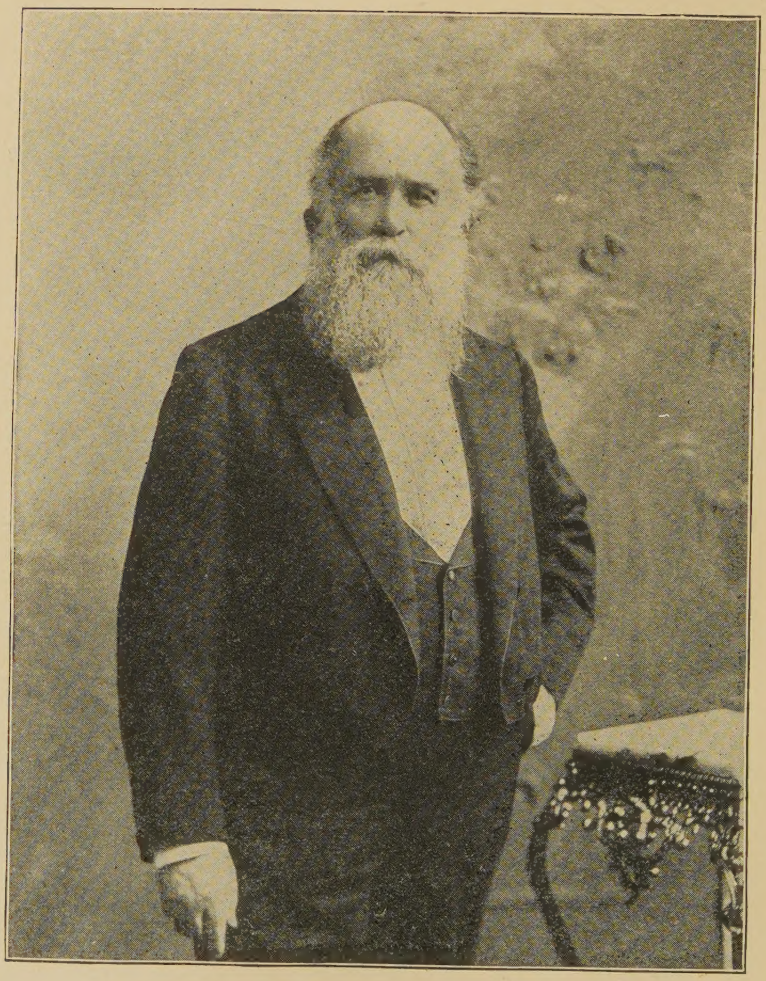

John Alex. Dowie

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ZION'S HOLY WAR.

PRELUDE—A THREE MONTHS' HOLY WAR AGAINST THE HOSTS OF HELL IN CHICAGO. SERMON—A SWIFT WITNESS.

LORD'S DAY, October 1, 1899, marked the beginning of a special Onward Movement in Zion which will, by the Grace of God, be one of the most important religious events which ever occurred in Chicago. On this day the General Overseer made the opening declarations in the Three Months' Holy War Against the Hosts of Hell in Chicago.

From the platform to the rear of the immense ground floor, and from that floor to the highest seat in the topmost gallery, Zion Tabernacle's magnificent interior displayed the serried ranks of an audience of over three thousand persons. As the man of God, with simple, direct, but powerful eloquence, set forth the great principles for which Zion was to fight in this War, now opening, the listening thousands were inspired by the mighty words of faith and courage. The fearless denunciations of sin were sent home to many a heart which cried to God in penitence and, confessing its wrong, vowed a greater faithfulness and more implicit obedience, especially in the matter of dealing honestly with God, and of ceasing to "rob God" by withholding the "tithes and offerings," which, under every Dispensation, were His due.

Then the hallowed hour came when, nearly one hundred new members having been received, and two Overseers, three Elders, and a Deacon having been ordained, over two thousand of God's children gathered around the Lord's Table and in the sweet calm of the autumn evening supped with their Lord.

Central Zion Tabernacle, Lord's Day Afternoon, October 1, 1899.

The meeting was opened by singing Hymn No. 116:

There's a royal banner given for display
To the soldiers of the King;
As an ensign fair we lift it up today,
While as ransomed ones we sing.

CHORUS—Marching on! Marching on!
For Christ count ev'rything but loss;
And to crown Him King, we'll toil and sing,
'Neath the banner of the cross.

Dr. Dowie then read from the third and fourth chapters of the Book of Malachi:

Behold, I send My Messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple; and the Messenger of the Covenant, whom ye delight in, behold, he cometh, saith Jehovah of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, and they shall offer unto the Lord offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years. And I will come near to you to judgment; and I will be a Swift Witness against the sorcerers, and against the adulterers, and against the false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith Jehovah of hosts. For I the Lord change not; therefore ye, O sons of Jacob, are not consumed.

From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye rob Me, even this whole nation. Bring ye the whole tithe into the Storehouse, that there may be meat in Mine house, and prove Me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith Jehovah of hosts. And all nations shall call you happy: for ye shall be a delightsome land, saith Jehovah of hosts.

There is not a land beneath the sun, with but few exceptions, where we have not a representative.

TWO COME TO ZION FROM FARAWAY JAPAN.

I am glad to tell you that two Japanese have just arrived from Japan within the last hour or two. They have come to Zion College; one of them the brother of Evangelist Inouye, and the other his son. Others are coming.

Evangelist Inouye's son is only a little boy, but his mother has sent him all the way from Japan for the purpose of entering Zion College and being thoroughly trained from the very beginning. It is a good thing to catch them young.

I want the nations to call Zion blessed, and may God grant it. I want to have the great joy of seeing Zion blessed to the perishing and the poor and those who are far from God.

That is a great promise connected with the fulfilment of our duty in dealing honestly with God.

Your words have been stout against Me, saith the Lord. Yet ye say, Wherein have we spoken against Thee? Ye have said, It is vain to serve God: and what profit is it that we have kept His charge, and that we have walked mournfully before Jehovah of hosts?

There are a great many Christians who walk mournfully, and they are an awful nuisance.

You would think that they imagine that it was written somewhere in Scripture, "Thou shalt not laugh." They obey that commandment of their own making.

Oh why do so many Christians walk mournfully? Why do they not walk joyfully? That is the way for people who are going to a good place in a happy spirit, a people who walk with God. He wants them to be happy.

A religion which makes men unhappy surely cannot be a true religion. What is the use of it? We have no use for a religion which makes you unhappy. God is the source of all happiness, and the word blessed simply means happy.

And now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God, and are delivered.

That is the cry of the poor miserable religionist who has ordinances, but has no power. He has no possession of the things he talks about.

Then they that feared the Lord spake one to another: and the Lord hearkened, and heard, and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His Name. And they shall be Mine, saith Jehovah of hosts, in the Day that I do make, even a peculiar treasure; and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. For behold the Day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble: and the Day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch. But unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and gambol as calves in the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the Day that I do make, saith Jehovah of hosts.

Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments. Behold, I will send you Elijah the prophet before the great and terrible Day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

May God bless His Word.

Dr. Dowie then said:

I ask you to pray for the entire Plan of the Campaign of the Three Months' Holy War, that God may greatly bless this great city.

We are looking forward to a time of wonderful blessing, such as we have never seen before. But you know as well as I do that

GOD WILL NOT GIVE BLESSING TO AN UNFAITHFUL PEOPLE.

You who are thieves and robbers are a curse to this Church. You are a curse to the earth that you burden with your presence. You are a curse to the Christ whose Name you bear. To be a thief of another man's property is a terrible thing, but to be a thief of God's property is an infinitely more terrible thing.

God has given you life, and everything else, and to steal from Him His own portion, and to use it for yourselves, for the gratification of your vanity, or for the satisfaction of your belly, is a disgusting and shameful thing. You who rob God in tithes and offerings are thieves and robbers, and I cannot see how you can imagine that you are Christians at all.

I consider you on a par with the malefactor in the county jail. I do not want your company in the Church of God, because you will be a curse to us.

God's Word has said, plainly:

Ye are cursed with a curse: for ye rob Me.

We do not want people who are cursed with God's curse to be in our company as a Church. We do not mind your coming into Zion Tabernacle, as sinners seeking salvation, but you have no right to call yourselves Christians.

You know very well who of you are thieves and robbers, who of you have been keeping back God's tithes. You know it in your own hearts.

I beseech of you that you confess your sin to your God, and vow that you will sin no more. Make the vow this very day, that you will restore to God as much as you can, and that you will in the future see that God gets His tithe, even if you have to go with a hungry belly and a naked back.

I say that boldly because

THE CHURCH MUST BE BROUGHT UP TO THE STANDARD.

I am not going to bring the Standard down to the Church. "Bring back that standard!" cried one in a battle. The standard-bearer was going too far ahead. The standard-bearer turned around and said, "You cowards, come up to the standard!"

The Standard must go upward and forward. If you do not come up to the Standard of God's Word, quit calling yourselves Christians. You are a pack of thieves and robbers, and I do not want to have anything to do with you in fellowship. I would rather you would get out, because you bring a curse upon us. You have a curse upon you, and you will curse the Church with your presence, just as Achan cursed the army of Israel. He kept back that which belonged to God, and you know the army was beaten, shamefully beaten. Joshua did not understand it, and fell on his face before God, saying:

Alas, O Lord God, wherefore hast Thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to cause us to perish?

The answer from God to Joshua was:

Get thee up; wherefore art thou thus fallen upon thy face? Israel hath sinned.

Joshua did not pray any more. He set to work to discover who was the sinner. He cast the lot, believing that God would

guide him, and all the tribes were set apart but one. It was in that tribe. Then he cast the lot and it fell upon one particular branch. He ran that down and it fell upon one man Achan, and Joshua said to him, "What hast thou done, my son?"

You know the story who know the Word of God. Achan said, "I have sinned. I have taken a part of the spoil that belongs to God. In my tent, hidden below the soil, I have a Babylonish garment. I have a wedge of gold, and other things which belong to God."

"Bring it out," said Joshua.

It was God's portion he had stolen. It was brought out, and Joshua wept over this culprit, but he said, "There must be execution. Take him; take his wife; take his children; take his family; take his cattle; take his sheep; take his oxen; take this Babylonish garment and the other stolen property. Take it all, and burn it with fire. Clean this thing out of Israel."

They were all burned with fire, and stoned with stones, and a great heap of stones covers their ashes in the Valley of Achor (Valley of Trouble) unto this day. I feel like saying, "Oh God, if it is necessary,

BURN A DOZEN FAMILIES, BUT SAVE ZION.

"Save Zion, and help us to win the victory over the foes of God and Israel. If there are any cowards or Achans in this army, Oh God, take them out." (Amen.)

I will do my part. If I find them out, they will surely go. That is what you think I ought to do, is it not?

Voices—"Yes."

Dr. Dowie—Now you know, each of you in your own heart, whether or not you are an Achan, although we may not know it any more than Joshua did. You are a thief who have been keeping back God's portion and burying it in your tent. God knows, and we shall find out surely. We shall find out, and the day we find out, I feel like praying, "Oh God, burn up the whole outfit."

You say that is hard. Well, it is pretty hard. It was a hard thing to do, and Joshua was a tender-hearted man, but he was determined to have the Army of God clean.

Says somebody, "That is Old Testament talk. It is not the God of the New Testament and the New Testament dispensation."

That shows how little you know.

Very shortly after the Holy Ghost came at Pentecost, the people began to come to the apostles and lay at their feet the price of their land. Among them there was a fine Christian man named Ananias, who said, "Oh blessed apostles, what joy it gives to my heart to lay at your feet the price of the land that I have sold. Take the money. Spread the Gospel

throughout the world. Blessed apostles of the risen Christ, here it is, the price of my land."

No doubt he made some such speech as that. Peter was looking at him, and he saw that he was a hypocrite and liar to the heart's core notwithstanding his speech.

He said:

> Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? . . . How is it that thou hast conceived this thing in thy heart? Thou hast not lied unto men, but unto God.

Ananias was found out. The shame and horror of his discovery went back upon his heart, and in a moment that heart burst and he fell down there and died.

The young men took his body out and buried it.

When Ananias's wife came in Peter said:

> Tell me whether ye sold the land for so much. And she said, Yea, for so much.

He looked at her and said:

> How is it that ye have agreed together to tempt the Spirit of the Lord?

She did not know that her husband was dead, but Peter said:

> The feet of them which have buried thy husband are at the door, and they shall carry thee out.

She fell dead, too. And they carried her out.

And if all the Ananias's and Sapphiras in the churches today were to fall dead, how many funerals would there be tomorrow? Perhaps there might be some in the Christian Catholic Church in Zion.

You must remember that the death of these two was a New Testament judgment, and occurred right at the beginning of the Apostolic Church. As the General Overseer of the Christian Catholic Church, I say,

MAY GOD TAKE EVERY ANANIAS AND SAPPHIRA OUT OF ZION,

and keep them out, if they have to die for it.

I do not mind whether the Lord gives me a small army or a large one, but it must be thorough. We must be clean.

God will not give you any blessing, if you vow to God that you are going to give to Him a tithe as you have in Zion and then not pay it. Whether you vowed it or not, you ought to have paid it because it is God's law.

One said the other day, "Doctor, that is just the question: is it God's law?"

There the quibbler begins. "Is it God's law? Hath God said?" And that is the way the fall of man started. The Devil said, "Hath God said?"

A man said the other day, "Dr. Dowie knows perfectly well that Malachi commanded tithing for the rebuilding of the Temple."

That is the most ridiculous thing in the world. There is not a word about the rebuilding of the Temple in the Book of Malachi. It was the law of God for the whole nation, and for every generation. It was not for the Jewish dispensation alone.

I am going to ask you to pray a particular prayer today when I am on my knees. If you do not pray it, I do not want to see you at the Lord's Table. I am going to "fence the Table" today on that matter. In Scotland they used to "fence the Table" at the Lord's Supper with words of warning and with naked swords.

The chronological tables in your Bibles show you that Abraham lived about the year 1911 B. C., and that Moses lived about 1490 B. C. In round numbers there were more than four hundred years between Abraham and Moses. Four hundred years before Moses or Aaron were born, before Israel received the law of God at Mount Horeb, this happened.

Abraham found a wonderful man at Salem; afterwards called Jeru-Salem, Jerusalem, the City of the Great King. His name was Melchizedek. He found that he was the High Priest of God; that he was the King of Salem, the King of Righteousness, the King of Peace, and that he was the High Priest of God.

Now I cannot enter into the discussion as to who he was. I do not know. I only know that there is no character in all the Scriptures more mysterious, in some respects, than Melchizedek.

What did Abraham give to Melchizedek? There is the plain statement. Not only in the Book of Genesis, but for several chapters it is argued upon in the Epistle to the Hebrews, namely, that

ABRAHAM PAID HIS TITHE TO MELCHIZEDEK, GOD'S HIGH PRIEST AND KING,

upon His holy hill of Zion at Jeru-Salem.

I desire to point out to you something which some of you have never noticed. You fancy that our Lord Jesus Christ is a High Priest after the order of Aaron. He is no such thing.

The one hundred and tenth Psalm says:

Thou art a Priest forever
After the order of Melchizedek.

Aaron paid tithes to Melchisedec. Aaron was in the loins of Abraham. Aaron himself, the High Priest of God in the Mosaic dispensation, it is argued by the writer to the Hebrews, paid tithes to Melchizedek by his father Abraham.

The Lord Jesus Christ became, therefore, a High Priest forever after the order of Melchizedek.

Is He still that High Priest?

Voices—"Yes."

Dr. Dowie—If Abraham paid Him tithes, dare we refuse to pay Him tithes?

Voices—"No."

Dr. Dowie—Shall we pay Him less?

Voices—"No."

Dr. Dowie—If you do, are you not deliberately sinning against God, and are you not thieves and robbers?

Voices—"Yes."

Dr. Dowie—What right has any robber to expect that God is going to bless him or the Church with which he is associated, if he steals from God?

Now, I say this in all love. I say it because many are afflicted with leanness of spirit, soul and body, because they do not give to God what they honestly owe to Him.

"Do you do it yourself, Doctor?"

Why should I answer that which would only seem to be making me sound my own trumpet? I do not want to, but that question has been asked.

I HAVE GIVEN TO GOD'S WORK NINETY-SEVEN AND ONE-HALF PER CENT OF MY INCOME FOR ELEVEN YEARS.

Between June 9, 1888, and June, 9, 1899, I received more than a million dollars, the absolute disposal of which was in my own hands. I declare before the ever-living God that I gave at least nine hundred and seventy-five thousand dollars of that sum to God's work. I did not keep two and one-half per cent out of that vast sum of money.

What I kept I used for the necessary expenses of my family, according to my light; for the education of my children, for traveling expenses, and in my home. I gave the rest to God's work in a thousand forms: to the poor, to the printing, to the establishment of missions, to the sustaining of the Elders, and to many other things.

I have hitherto mentioned May 1st, last, as the end of that period, yet if I extend it to June 9th, making it exactly eleven years, I will still be within the truth.

I would have had a right under the ancient dispensation to keep the Levitical tithe: for God said to Aaron:

> All the best of the oil, and all the best of the vintage, and of the corn, the first fruits of them which they give unto the Lord, to thee have I given them. . . . And unto the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve.

But up to June 9th I never took so large a portion.

Since June 9th I have set apart for the fund of the General Overseer of the Christian Catholic Church a certain proportion of the money that comes into my hands. I asked God to give me a token as to whether He was pleased with that. He must

have been pleased, for I have had more money to give to the Church than I ever had before.

WITH THE GENERAL OVERSEER'S FUND I DO MANY THINGS.

It is a charity fund for helping weak and sorrowing people. It is the fund out of which I pay what I think is right in connection with my own personal and family expenses. It is a fund out of which I pay a great many little things that are specially connected with my office; a fund out of which I make certain allowances beyond the regular allowances of Elders when special occasions arise. It is a fund out of which I some times pay money to help other funds. I paid one hundred and forty dollars out of that fund last night to help to send thousands of copies of LEAVES OF HEALING to India. I am very thankful that God permits me to handle that fund, and it has been very useful.

You will all say I have a right to set aside that fund, will you not?

Voices—"Yes."

Dr. Dowie—Is there one in Zion who says No? I would be glad to hear why.

It is a tremendous responsibility, but my hands are clean of everything that is improper in connection with the management of funds at any time. Does it matter what the papers say?

Voices—"No."

Dr. Dowie—We have settled that again and again in Conferences, at one of which recently there were two thousand members present. Another was attended by more than a thousand, and there was a special Conference at which there were five hundred, all in one week. That has been settled in Zion.

It is a very good thing I had that General Overseer's fund in connection with the Three Months' Holy War, because it enabled me to do a number of things quickly that I could not have done otherwise.

We are at the opening of our Three Months' Holy War. We have always been at war, but this a special arrangement of forces.

At this time I intend to pray

A PRAYER WHICH GOD WILL ANSWER

I am going to ask God Almighty, on my knees, to take every Achan out of this camp and burn him with fire, if it is necessary. I am going to say a blunt thing. It may seem a hard thing. I would not be at all sorry if the house of every Achan, every Ananias and every Sapphira took fire tonight and burned up all their goods and their children. I think that breed of

children, if they lived, would be a bad one, and I know that the innocent would go to heaven.

It would be a good thing for the world if a great many children that are born were never born. There are bad breeds. Their mothers and fathers eat swine's flesh and drink liquor and smoke tobacco and live like devils, and they give their accursed filthy blood and their dirty passions to their progeny. They bring them up just like devils. It would be better if they had never been born.

Still worse than these are the children of the hypocrites, who know that their fathers and mothers are hypocrites and liars. Jesus said, "The tares are the children of the Evil One," and He has decreed that they shall be burned.

I do not hesitate to say as Joshua said: "Oh God, rid us of the whole breed." I do not want them in Zion. God does not want them. Keep out of Zion, if you are going to trifle with a buzz-saw. (Laughter.) It does not pay to trifle with a buzz-saw. Zion is very much like a buzz-saw. You had better keep your fingers off, else you will have no fingers to fool with.

"Doctor, what kind of a Church is this?"

It is a sharp threshing instrument having teeth; the Bible said it would be.

Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, thou shalt glory in the Holy One of Israel.

There are some people who do not like sharp threshing instruments having teeth. They like molasses.

MOLASSES NEVER REAPED A CROP YET.

You cannot reap with molasses.

A man said the other day: "Dr. Dowie talks so sharply." That is the only way. I am sharpening up my threshing instrument, sharpening up the knives. That is the way a man does before he goes reaping. I want to gather in the garner of the Lord a great big harvest, and I cannot do it with molasses.

When Mr. Moody was challenged for giving money to the Church of Rome at Northfield, Massachusetts, he said, "Well, I sometimes give Rome molasses."

Rome will take all the molasses you like to give her. She will purr over you as John Ireland does, but underneath that velvet paw there is the claw of the "beast."

That "molasses" helped to build up a Church where the Virgin Mary is worshiped, where the Pope is held infallible, and where a piece of bread is worshiped as God. Chicago is through with molasses. If it is not, it ought to be.

The world is tired of molasses. Even the enemies of Zion will think more of us if we do not feed them with molasses.

It does not matter what the world thinks, anyhow. The only thing that matters is what God thinks. Any one who differs with me in the matter of tithing and will not do right, had better go home and sup with the Devil to whom they belong: for God says they "are cursed with a curse." I do not want you to stay here and sup with God. You will find that

THE DEVIL WILL ENTER INTO YOU WITH THE BREAD

if you stay here and make a mock at the Lord's Table. Do you know when Satan entered into Judas Iscariot? It was when he took the sop from the Lord's hand. When Judas Iscariot took the sop, he acknowledged thereby his guilt. He saw that the Lord knew all about the way that he had been bargaining to sell Him, and with a mock and a sneer he swallowed the sop. Then Satan entered into him.

If you sit down at the Lord's Table and take this bread, when you are a pack of hypocrites, the Devil may enter into you and take possession of you, and you may die the death of Judas Iscariot. I do not want anything to do with a hypocrite or a liar here today. They are dangerous company.

I am not careful whether I build up a large Church or not. I am careful that there shall be a pure Church built up, whether it is big or little. Now that is my mind, and I believe it is in accordance with the mind of God. I know it is.

I am talking to my own people. If there are strangers here who came in for something else, why they have got something that they did not expect. (Laughter and applause.)

God's people in Zion must obey God or get out.

God is greatly blessing this people in giving their tithes. I was very much surprised a few days ago, to get from two persons tithes amounting to over three hundred dollars. Thanks be to God that He had specially blessed them and enabled them to do it.

Zion is getting the blessing from God. He is opening the windows of heaven and pouring us out a great blessing, and when every Achan, and Ananias, and Sapphira has gone out there will not be room enough to receive it.

Let us pray.

PRAYER BY THE GENERAL OVERSEER.

Our Father who art in the heavens, we hallow Thy Name. We beseech Thee, for the sake of Jesus Christ our Lord, to grant this afternoon that Thy dear people who have been cleansed by Thy grace from their sins, and many of them from their sicknesses, and are on the way to Zion above, shall be faithful and true to their vows; that they shall repent of their past transgressions against their fellowmen and against their God, and that in this matter, of which we have spoken, they shall especially make their vows today to God. Hear us, our Heavenly Father, and compassionate our past ignorance that we did not see Thy word and understand Thy will. Many of us have lost many precious years, and have lost much blessing because we have robbed God. Oh God, forgive us the robbery that we can

never repay, and in Thy grace give us grace to amend our sinful lives that we may walk before Thee with more perfect heart, and do those things that are right in Thy sight.

Now we thank Thee for every one of us who has been for years past enjoying the blessing that comes from giving. Oh, how Thou hast given to us. Lord, give to us more abundantly. The more we have given of what Thou hast given, the more Thou hast increased us, until today in the midst of persecutions and trial Zion—we bless Thee for it—is stronger than it ever was at any time in its history.

Now, Father in Heaven, grant Thy blessing upon this enterprise, upon all the new Zion Tabernacles, and all the new Elders, upon all the old Elders, Evangelists, Deacons, Deaconesses. Grant, oh God, that our glorious band of workers, the Seventies, shall be reënforced until we stand at least a thousand men and women to carry out Thy command. Oh God, bless this great company of workers.

And now we ask Thee, for Jesus' sake, to be with us as we pray.

All repeat together, clause by clause, the following words after Dr. Dowie:

My God and Father, in Jesus' Name, by the Holy Spirit's power, I vow unto Thee that I will pay my tithe and give my offerings to Thy dear Son; that I will bring them into the Storehouse of Zion that there may be meat in this house and power to send forth the Gospel to every part of this great city, and to every part of the world.

Give me strength to keep this vow for Jesus' sake, and help me to pay not only my present tithe but as much of the past as I can. Forgive my past in Thy mercy, and help me to keep this vow until I pass away from this earth, for Jesus' sake. Amen.

Now, did you mean it?

Voices—"Yes."

Dr. Dowie—By the grace of God will you keep it?

Voices—"Yes."

Dr. Dowie—

Now, our Father, we have felt that this must be done, and we are so thankful to Thee for that unanimity of spirit in Zion which has made in the midst of trial and temptation this work such a blessing, made it possible for us to do it. Give us, oh God, grace now to pray with one heart and voice in the words that our Lord taught us when He said: "After this manner pray ye."

The Lord's Prayer was then chanted by the choir and congregation, led by the General Overseer.

The announcements were then made, after which the tithes and offerings were received.

A SWIFT WITNESS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

The portion of Scripture from which I shall speak this afternoon is in the third chapter of the Book of Malachi, and in the fifth and sixth verses:

And I will come near to you to judgment; and I will be a Swift Witness against the sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts. For I the Lord change not; therefore ye, O sons of Jacob, are not consumed.

I need not inform those who are well read in the Word of God that this is a part of the wonderful passage concerning the Messenger of the Covenant. I will enter into no questions as to that matter this afternoon.

It will become necessary in time to say a good many things that it is best that I should not say now.

But I am clearly within my right in any case in saying to you that God herein sets forth that which we in this Holy War make a fundamental principle, namely: that is the definition which God Himself gives of what the Kingdom of God is, the Kingdom of God is not meat and drink, but is Righteousness and Peace and Joy in the Holy Ghost. This is the witness of the Holy Ghost, that

THE KINGDOM OF GOD HAS THREE GREAT DIVISIONS, RIGHTEOUSNESS, PEACE AND JOY.

There is no Peace except there first be Righteousness, and there can be no real Divine Joy without Divine Peace. We desire, in Zion, to realize God within us, individually and collectively, as the King of Righteousness, as the King of Peace, and as the King of Everlasting Joy.

For the Joy that is set before us, we may well endure the cross, we may well despise the shame as the Master Himself did.

Oh what a joy it is to know that we know where to find Jesus.

Not in circling height,
  Nor depth, but in the conscious breast,
Present to faith, though hid from sight,
  There doth His Spirit rest.

All scenes alike engaging prove
  To hearts impressed with Thine own love,
Where'er they dwell, they dwell with Thee:
  At home, abroad, or on the sea.

Could we be cast where Thou art not,
  That were indeed a dreadful lot;
But regions none remote we call:
  Secure of finding God in all.

There is no place where we cannot find God. There is no place where God cannot find us.

If I make my bed in hell, behold Thou art there.

There is no place where God cannot find us. It is impossible for me to conceive of any place in this boundless universe

where God is not; to the deepest depths of the deepest hell His hand can reach.

Were it not so, it would be from a broken heart that I would be speaking to you this afternoon; a heart broken beyond possibility of mending. I could not believe in the hopelessness, for all eternity, of any man born of woman. I never have believed it. I never have taught it. I never shall. I believe that for His banished ones God hath provided a way that they may return to Him. I believe what God hath said: that

THE MERCY OF GOD ENDURETH FOREVER.

I believe what the Holy Ghost has witnessed as it is written:

For God hath shut up all unto disobedience that He might have mercy upon *all.*

I believe what Jesus said:

And I, if I be lifted up from the earth, will draw *all* men unto Myself.

I believe what the Holy Ghost witnesses again:

God, who is the Saviour of *all* men, specially of them that believe.

I believe in the depth of the riches of His grace.

My joy and delight is to think that there never will be a time, until the last miserable spirit throughout all eternity is won to God, in which we shall not have an opportunity of preaching the Gospel that shall at last conquer all.

For as in Adam all die, so also in Christ shall all be made alive.

I believe in that time when Christ—

. . . shall deliver up the Kingdom to God, even the Father; when He shall have abolished all rule and all authority and power. For He must reign, till He hath put all His enemies under His feet. The last enemy that shall be abolished is death. For He hath put all things in subjection under His feet.

When death and hell shall have been cast into the lake of fire, when our Lord triumphant shall place the Universal Kingdom at the feet of His Father, then God shall be All and in all.

My conviction is deep, strong, abiding in the ultimate triumph of good. It cannot be now; it must be hereafter.

Multitudes have died who never knew of Christ. They never rejected the Christ, for they never heard of Him. They cannot be damned forever for a crime which they never committed. It is impossible to believe it.

Thank God, it finds no place it my heart.

Much as I love to preach the Gospel now, how much more delightful it will be when, free from the flesh and the limitations of our environments, we are able to carry the Everlasting Gospel to those who have perished without Christ. To lead bands of men and women all over these lands, to seek the poor and perishing in depths of sin, is glorious.

But what will it be, beloved, when we are set free, and have the body of glory; when we shall not be weary and shall not need to sleep and lie down weary, as we do now, but where we shall run and not be weary, and walk and not faint? for we shall change our strength from an earthly into a heavenly, from a human into a Divine. Even now we can begin this glorious life. But I warn all men—that is my business—that

THE GREAT GOD IN THE HEAVENS IS AT WAR.

The King of Kings and Lord of Lords, the *Logos* of God, the Word of God, has come forth to War. That warfare has been raging in the heavens, and now the chariots are sweeping very low. The last days in which the final conflicts will come are not far away. In these conflicts the spiritual Zion will play the mightiest part on earth. It seems today to some to be a day of small things, and it is; but "who hath despised the day of small things"?

More rapidly, in proportion, than any other Church organization that has ever been established, has been the rapid, steady, solid growth of Zion. Give us the same continuous proportionate increase and there is not a part of the world that shall not be judged by the Saints of God sent forth from Zion within this generation.

The first thing that God gives to the Messenger of His Covenant when his office is fully and clearly established is to make that Messenger as a burning fire, as a refiner of silver, purging the sons of Levi, purging the ministers who profess to be ministers of God. The other day one of our great enemies in the press—great in his own estimation, and contemptible in God's—writing one of his daily attacks upon myself, said:

Dr. Dowie has announced a Holy War against the ministers of Chicago.

Yesterday, when riding down south to look at a New Tabernacle, the Deacon who is Superintendent of Construction in Zion called my attention to that statement in the paper. I remarked to him: "Deacon, you know that I never said any such thing."

"No," he said, "you did not say it; but the *Daily News* understands exactly what you mean, because you said you were going to have a three months' war against the hosts of hell in Chicago, and they know that means the ministers." (Laughter and applause.)

Now that was pretty bright of my Deacon.

I said: "When I reflect upon it, I have to admit the fact that

EVERY ONE OF THE ATTACKS UPON ZION HAS BEEN LED BY A PROFESSED MINISTER OF THE GOSPEL.

It was the same way nineteen centuries ago when Christ appeared. It was the same way when the Apostles gave witness with great power to His resurrection.

It was not the people, it was not the Roman heathen; it was the sacred council of Israel that denied them the right to preach or teach at all in Christ's Name; that denied them the right to pray the prayer of faith that heals the sick.

The Messenger of God's Covenant and all the true Church of God must be God's Swift Witnesses."

FIRST AGAINST THE SORCERERS.

Please to understand what kind of a witness God is going to be by means of His people. That is how God is going to witness. There is no question about that fact: for God's Word has plainly said:

Ye are my witnesses, saith the Lord, and My servant whom I have chosen.

In these latter days the Witnesses must be led on by some servant whom God has chosen. In the latter days the nations shall be gathered together, and the blind people who have eyes, and the deaf people who have ears, shall be brought forth. All the Nations shall be assembled, and the question as to God's manifested power shall be asked publicly of these witnesses.

The statement is made in God's Word that these witnesses are to stand and witness to the fact that God in these latter days is the Healer of His people.

Let them bring their witnesses, that they may be justified: or let them hear, and say, It is truth.

These things are being fulfilled; they are being fulfilled not in the case of a few, but in the case of thousands and tens of thousands of witnesses,

If we are to carry out the Divine purpose,

WE ARE TO BE, FIRST OF ALL, SWIFT WITNESSES.

Every one who has had anything to do with law courts must know that the witness who answers quickly, coolly, collectedly, with precision and accuracy the questions that are addressed to him, is a witness that the counsel, the judge, the jury and all connected love to hear.

A witness who understands what he is talking about, a witness who tells the truth fully and yet compactly, is a Swift Witness.

God wants us to be Swift Witnesses. Time is passing so quickly that we have no time for long controversies.

The day when men wrote long controversial volumes, thank God, is forever past. The theological libraries are filled with treatises which, thank God, no one ever read or means to read.

In the great theological libraries of the world there are vast numbers of ponderous tomes on theology which are never touched except by the worms.

The old Gospel way of settling an argument is being brought forth clearly, emphatically: namely, that the Church of God has become a Witnessing Church. What Christ said when the Father sent the Spirit is true: "Ye shall be My Witnesses."

They were not to argue. They were to witness. They were themselves to be the living facts.

If anybody disputed Salvation, they were to be bold and say, "It is indisputable; He saved me."

When anybody said that Divine Healing was a disputed question, they were to be bold to say, "Thank God, it is not a disputable question; He healed me."

When any one said it is impossible for God to keep a man or a woman from certain sins, they could say, "Thank God, He keeps me."

When any one said it was impossible for the blood of Jesus Christ to cleanse from all sin, they could say, "Thank God, that blood cleanses me."

The Church needs Witnesses to solid facts who cannot be disputed. Thank God,

IN ZION WE HAVE WITNESSES IN THOUSANDS AND TENS OF THOUSANDS.

We are learning in Zion to be Swift Witnesses. There is no use talking with a man or attempting to argue with a man who argues in a circle.

The Churches always remind me of that man who had a wooden leg who was intoxicated and started for home, and he wondered that he never got there; for the poor fellow stuck his wooden leg into a hole, and he walked around it all night. (Laughter.)

The Church has stuck its wooden theological leg into a hole, and is walking around it all day, and all night.

The Methodists are wondering why they lost two thousand members in upper and lower Michigan last year, while all the time they were preaching, praying, and having oyster suppers. (Laughter.)

They were going at it tooth and nail. They were walking around their wooden leg, as most of the other denominations were.

The fact of the matter is this, humanity is utterly tired of it.

It is time for the Messenger of God's Covenant to say, "You must be Swift Witnesses, whose testimony is unimpeachable, whose testimony destroys the adversary."

Against whom is this latter-day witnessing to be first directed?

Voices—"Sorcerers."

Dr. Dowie—Notice that it is not against the drunkards. It is not even against the adulterer. It is not against the thieves. It is not against the murderers.

THE FIRST WITNESSING IN THIS LATTER DAY IS TO BE AGAINST THE SORCERER.

Do you see it right up there spelled out in castaway medicine bottles, on the walls of Zion? Thanks be to God, Zion is witnessing against the sorcerer.

The word means the same in Hebrew as in Greek, pharmacists: makers and venders in deadly poisons—sorcerers, murderers.

In the last chapter of Revelation, amongst those who are on their way to hell to the Lake of Fire are the Sorcerers. In the twenty-second chapter and the fifteenth verse of Revelation the word is again used:

Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolators, and every one that loveth and maketh a lie.

Next to the dogs come the sorcerers.

The same wonderful Word in the previous chapter says:

But for the fearful and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.

In both these passages the word that is translated sorcerers is *pharmakoi* (φαρμακοὶ), pharmacists, the makers and venders of deadly drugs, the poisoners, murderers, sorcerers. That is the word you see on every drug shop in this city.

It is remarkable that the great Witness of Zion is, first of all, to be against these accursed poisons to which the Devil's own law endeavors to make every man and every woman completely subservient.

The claim is boldly made by doctors that they have a right to control humanity from the cradle to the grave; that the baby shall not be born into this world without their consent, and without their presence, and that the man or woman or baby or child shall not die unless they are there.

One of our Elders is under arrest at this moment in Mansfield, Ohio, for what crime, do you think? For this—and he was held, if I remember correctly, for five or seven thousand dollars bonds on this charge—that he had interfered with an officer in the execution of his duty.

Of what do you think the interference consisted?

The Rev. Cyrus B. Fockler, an Elder of this Church, had been called by the mother and father of a child to see their little one, the mother and father both being members of this Church. Meanwhile an officer of the Board of Health came and prescribed medicine, and when Elder Fockler was asked

by the father of that child what his direction or advice would be regarding that medicine, he said, "Do not give it to the child, but trust God." They arrested that Elder and dragged him to prison, saying that his preventing by his advice the giving of medicine to that child was a crime which must be punished: for it was "resisting an officer." The mayor of that city treated him shamefully and held him in at least five thousand dollars bonds. This is no feeble matter.

THE WHOLE MATTER IS ONE OF CIVIL AND RELIGIOUS LIBERTY.

The question is, Have we the right, or have we not, to accept any kind of a religion we please, or no religion if we please, so far as the law of the land is concerned? Has the law any right to interfere with our conscience?

Voices—"No."

Dr. Dowie—Is it not an inalienable right that you shall take any kind of doctor you please, or trust the Ever-living God who said, "I am the Lord that healeth thee," if you please?

Voices—"Yes."

Dr. Dowie—Has the law a right to come in and interfere with your children, and say you have no right to forbid those children receiving medicine? Can doctors claim the right by law to open your child's mouth and thrust this or that medicine down its throat, whether you like it or whether you do not?

The Sorcerers demand the right by law to take that child and inoculate it with disease, or put poison down its throat. Are you going to yield to that?

Voices—"No."

Dr. Dowie—Zion stands today a Witness against the Sorcerers, and says we shall never yield to that. Never!

THE CRAZE FOR INOCULATING.

What is the effect of yielding?

Inasmuch as today the bacteriological theory of disease is universal; and as all the doctors are hunting for, and every now and then announcing that they have found, the bacillus, the microbe, the miserable parasite that causes this or that disease; and inasmuch as these doctors are announcing that they are compounding lymphs that are antidotes for these things under the present conditions, it is not an exaggeration of the position to say that in order to prevent humanity from having typhus fever, or smallpox, or leprosy, or yellow fever, or jaundice, or any kind of disease you can think of; soon the Sorcerers will claim the right to start inoculating you from the crown of the head to the sole of the feet with these various diseases in order that you shall be free from them.

The consequence is that if this principle is accepted there are no limitations to its exercise. Every kind of filthy disease can be by law injected into the blood and into the flesh of

humanity. The result of that will be that humanity will rot! *Rot!!* ROT!!!

That is the Devil's trick to kill off the Church. But, by the Grace of God, he will not succeed. (Amen.)

Zion is a Swift Witness.

By the way, in regard to Elder Fockler's case: the parents took the advice of the Elder, and refused to give the child medicine. The child is living, and well, and happy today. (Applause.) But the Elder is about to appear before a criminal court.

A Voice—"For what crime, Doctor?"

Dr. Dowie—For the crime of interfering with the Health Officer in the execution of his duty.

The Brother—"But the child is not dead."

Dr. Dowie—But it does not matter whether the child died or not; he interfered with the Sorcerer, and to interfere with a Sorcerer is a crime. (Laughter.) At least the mayor of Mansfield says so.

God says:

I will be a Swift Witness against the sorcerer.

The continual witness of Zion everywhere throughout this world has been, first of all, against the Sorcerer.

My own witness in America has been constant and continuous. From the moment that I stood upon American soil at the Golden Gate, I have claimed the right to preach the Everlasting Gospel; that God in Heaven, our Father, was in Christ, His Son, Saviour of spirit, soul and body here and now; that He had provided by His atoning sacrifice a complete redemption from sin, from disease, from death, from hell, and from all the power of the Devil. I will preach that until I die. (Applause.)

Well, I will not die. When the end comes I shall sleep in Jesus.

But I will preach that.

Thanks be to God, there a quarter of a million who have risen up since I came to this country who believe it. (Amen.)

This Witness must be continued, and throughout the whole of this Holy War we must continue to witness against the Sorcerer.

OUR WITNESS MUST ALSO BE AGAINST THE SORCERER OF THE GROGSHOP.

The druggist is not the only Sorcerer. There is another Sorcerer who is establishing his horrid dens on all sides—the saloonkeeper. He gets a license from the State to sell liquid fire and distilled damnation. He gets a license to destroy every virtue and promote every vice. He gets a license to destroy food and create a famine. He gets a license to destroy

all that is good, and cultivate all that is evil; a license that only the Devil in hell can approve.

We must stand as Witnesses against the infernal Liquor Traffic. (Amen. Applause.)

It is a Sorcerer that changes a beautiful youth into a maudlin devil; who changes a virtuous man into a foolish debauchee; who changes an honest man into a thief. The accursed wine-cup changes the virtuous wife into a despised harlot.

We must Witness against it; it is sorcery.

We must witness against the Sorcerers who are selling the nicotine poison, which is changing the beautiful boy into the miserable shadow of a dirty little devil; that makes him a cigarette fiend; that makes him wise in iniquity beyond his years; that sharpens his intellect, for the moment, for evil; and makes him the poor miserable plaything of hell. This Sorcerer sweeps them in multitudes into the grave.

WE SHALL BE GOD'S WITNESSES AGAINST EVERY FORM OF SORCERY.

We shall witness against the Sorcerer of so-called Christian Science. We shall witness against the Sorcerer of Spiritualism and fortune-telling and magic. We shall witness against all the sorceries of that mother of harlots, Rome, whose cup is filled with abominations. We shall witness against the sorceries of the apostate Protestant Churches, who, failing to find the Gospel within the leaves of the Bible, are preaching upon the "Sorrows of Satan," and upon the Scarlet Letter of Hawthorne, and upon any old thing except the Gospel.

We shall witness against the sorceries of those who are preaching a false philosophy. We shall witness against the sorceries of those who tell us that the way to preach the Everlasting Gospel is not to strike with the Sword of the Spirit, but to cover over with the mantle of love every kind of deformity and filth, and to bring people into the Church with all their sins.

We shall fight against the sorceries of Secretism: for the intoxication of that cup of devils has made this continent a hell to millions.

They are trying to tell us that they are full of charities, and that they hold their banquets and their dances in the sacred cause of charity. It is a lie. It imposes upon nobody, and they know it well.

A Masonic paper in my hand today stated that the Masonic Order in all its branches in this country gave no less than $10,000,000 a year to charity.

There are no less than one million of members of the Masonic Order in America, and ten millions of dollars would only be less than three cents per day for each member—a sum

utterly insufficient to pay for Masonic cigars, and that is what I think it amounts to. (Laughter.)

Is it charity? Is it charity for the Masonic Order to pay back only a little of the money that has been paid in? It is all a lie.

We shall protest against the Sorcery of Secretism.

Under this wide-sweeping word of Sorcery there is no deviltry which we will not be able to get a stroke at.

Zion will also be God's Swift Witness "against the adulterers, and against false swearers, and against those who oppress the hireling in his wages, the widow and the fatherless; that turn aside the stranger from his right, and fear not Me, saith Jehovah of hosts. For I the Lord change not; therefore ye, O sons of Jacob, are not consumed."

OUR GOD IS AN UNCHANGING GOD.

If God were a changing God, we might doubt whether His Word is true, when He said: "I am the Lord that saveth thee." But His Word is true.

If our God were a changeable God, we might doubt His Word when He says: "I am the Lord that healeth thee." But we know His Word is true, do we not, Zion?

Voices—"Yes."

Dr. Dowie—If we had a changing God, we might well doubt His Covenant, Jehova-Nissi, "I am the Lord that defendeth thee." Has He not defended us, Zion?

Voices—"Yes."

Dr. Dowie—Will we not trust Him, this unchanging Provider, Jehova-Jireh, "I am the Lord that provideth for thee"? Can we get a better Provider, Saviour, Healer, Cleanser, Keeper, or Guide?

Voices—"No."

Dr. Dowie—Shall we exchange Him for the sorcerers, adulterers and false swearers; those that oppress the hireling in his wages; the robber of the widow and the fatherless; those that turn aside the stranger from his rights, or for these unjust judges and filthy men in high places who fear not God nor regard man?

Voices—"No."

Dr. Dowie—Verily no. We shall witness for God, and by God's own grace that witness in this city will reach into every street and every lane and every home, and bring hope to multitudes that are now sitting in darkness and in the shadow of death. (Amen.)

THIS IS ZION'S PROCLAMATION AS WE ENTER UPON THIS WAR.

All who desire to stand with God's people and witness against all these evils, stand to your feet. (The audience arose, with few exceptions.)

My brothers and sisters, will you, by the Grace of God, witness against the sorcerers, against the adulterers, against the false swearers, against those that oppress the hireling in his wages, the widow and the fatherless, that turn the stranger from his right?

Voices—"Yes."

Dr. Dowie—Will you witness against men who do not fear God nor regard man?

Audience—"Yes."

Dr. Dowie—Will you witness not only against sin, but will you witness for God?

Audience—"Yes."

Dr. Dowie—Then pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit that I may be a Swift Witness for Thee against all these forms of evil, and a Swift Witness for Thee, that Thou art the Saviour, the Healer, the Cleanser, the Keeper, the Deliverer of Thy people. Help me to help others. Cleanse me, that I may know in my spirit I am free from sin. Heal me, that I may know that my body is free from every disease; that I may be Thy Witness for Jesus' sake in Chicago and throughout America and to the uttermost ends of the earth, until Jesus come, for His sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it, oh Zion?

Audience—"Yes."

Dr. Dowie—Will you live it?

Audience—"Yes."

Dr. Dowie—If you will witness to this every hour of every day, what will the harvest be? It will be a glorious harvest? We shall go in to reap, for I believe that the harvest of the earth is over-ripe. May God make us reapers. (Amen.)

After the hymn "Sin No More" had been sung, the services were closed by Dr. Dowie pronouncing the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

And if a son of you that is a father shall his son ask a loaf, will he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion?—Luke xi 11, 12.

FEEDING THE FLOCK.

But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.—Isaiah xlii 22.

ZION'S HOLY WAR.

OPENING OF THE WEST SIDE ZION TABERNACLE BY THE GENERAL OVERSEER. SERMON: GOD'S MESSAGE OF WAR AND PEACE.

THE foolish enemies of Zion who had been loudly proclaiming that their attacks had so injured the General Overseer and Zion that he was about to leave Chicago defeated, were at a loss to explain the fact that, just in the midst of a fusilade of attacks, Zion leased two large public halls and renovated and refurnished them for Zion Tabernacles.

In their eagerness to make the ridiculous assertion that this Onward Movement was but the last desperate plunge of a ruined man, the newspapers incidentally advertised the opening of these new Zion Tabernacles, so that they could not contain the crowds which came.

On the morning of Lord's Day, October 8, 1899, the General Overseer opened the West Side Zion Tabernacle, at the corner of West Madison and Paulina Streets, under the most auspicious circumstances. An audience of one thousand of the most intelligent people of that portion of the city listened with attention and, in many cases, with approval to the words of truth.

A. W. N.

West Side Zion Tabernacle, Lord's Day Morning, October 8, 1899.

As Dr. Dowie appeared upon the platform he said:

I welcome you all to Zion Tabernacle. May God bless the West Side Zion Tabernacle. (Amen.)

The services were then opened by singing Hymn No. 151:

Come, we that love the Lord,
And let your joys be known,
Join in a song with sweet accord,
And thus surround the throne.

Dr. Dowie then said:

Now we shall repeat together, as we are accustomed to do in Central Zion Tabernacle, the thirty-fifth chapter of the Book of the Prophet Isaiah: the Song of Salvation, Healing, Holiness, and of Triumphant Entry into the Zion above.

After repeating this wonderful chapter, Dr. Dowie read from the third and fourth chapters of the book of the Prophet Malachi, adding the following prayer:

May God bless His Word.

The announcements were then made, after which Dr. Dowie made the following remarks:

WELCOME TO WEST SIDE ZION TABERNACLE.

Good friends, I want once more to say how glad I am to see every seat in this Tabernacle filled today. As there are a thousand seats, there must be that many of you.

That is a nice beginning, especially as we are a "poor, decaying people," on our "last legs." (Laughter.)

That is what the papers say.

I am glad to see so many faces which I do not know, as well as many which I do know. I am better pleased to see you whom I do not know than those whom I know.

I told the people at Zion Home this morning that there was no use coming to the West Side, that they would not get in. I said I did not want to see their faces, because I wanted to leave every seat for the people on the West Side.

I told the people generally that I should be obliged if they would go to Central Zion Tabernacle, and not come here today. I wanted the West Side people to get an opportunity of filling this place. I am glad that one-half or two-thirds of this audience seems to me to be unfamiliar.

I welcome you in the Name of the Lord, and in the name of the Christian Catholic Church in Zion, to our second Zion Tabernacle on the West Side, the little Sionski Stan (Bohemian Zion Tabernacle) being the first on this side of Chicago.

GOD'S MESSAGE OF WAR AND PEACE.

Dr. Dowie then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

As the friends who are gathered here this morning know, Zion is engaged in a Three Months' Holy War Against the Hosts of Hell in Chicago.

The *Daily News* says that I am engaged in a Holy War against the ministers of Chicago.

I said to a friend, "I never said that."

"That is true," he said, "but the *Daily News* knows where to find the hosts of hell. (Laughter.)

It seemed a hard thing for my friend to say, that the ministers are leading the hosts of hell.

There are but few ministers in this city who have exercised even the commonest courtesy and good sense toward Zion.

The exceptions are so few that except in our own ministry, one might say, one can number them on one hand. The vast majority are to be found fighting Zion.

This warfare is a very real one.

I have been engaged in it for some time. This is simply a special series of attacks upon the enemy to carry the war into Africa, as they say.

My subject this morning is an introductory. It is a part of that which I am going on with in this Tabernacle and elsewhere all over the city.

I desire to make the series of discourses harmonious, although Satan will not love the music. The discourse this morning is on: God's Message of War and Peace by God's Messenger in Zion.

Now our Lord Jesus Christ came to Zion long ago, and this Gospel was His Message of war and peace.

I will read two extracts, one from Matthew, and one from John, and I desire you all to attentively consider them.

A great many people think that Christ came to bring Peace.

They make a great mistake about that. They do not understand the peace of Jesus.

HE CAME NOT TO BRING PEACE, BUT A SWORD.

These are His own words:

> Think not that I came to send peace on the earth: I came not to send peace, but a Sword.

In the fourteenth chapter of the Gospel according to St. John, at the twenty-seventh verse, among the last words which Jesus spoke to His disciples after He had eaten with them the Last Supper, are these:

> Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

These two passages do not seem to harmonize.

In the proclamation of War and Peace which it is my duty to constantly make, and at this time especially to make in Chicago, I tell you the great purpose of Christ in coming to this earth was to give to His people a Sword, and to give them the power to use it, so that they might be armed in such a manner that, standing shoulder to shoulder, they might push the battle to the gates of hell and drive the enemy out of earth back into hell.

That is the purpose of the Kingdom of God. That purpose our Lord made plain to us in this Church of the Living God as reconstructed by Himself.

THE ARMOR OF A SOLDIER IN GOD'S ARMY.

The individual equipment of every soldier in the great Army of the Lord is, first, a helmet, which is called Salvation. The loins are girt about with a girdle called Truth. A breastplate which is called Righteousness is worn, and the feet are shod with the preparation of the Gospel of Peace. The shield of Faith, which is able to quench all the fiery darts of the wicked, is held in one hand, and in the other the Sword of the Spirit, which is the Word of God. So armed, the man of God is stronger than all the powers of earth or hell. If he takes his proper place in the Army, and marches, each one in his rank, straight forward, then the Army of Zion must go on to victory. (Amen.)

Our Lord Jesus Christ came not to send peace first, but a Sword, and that Sword of the Spirit is the Word of God.

That Word of God witnesses:

> Against the sorcerers, and against the adulterers, and against the false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith Jehovah of Hosts.

That Sword of the Spirit which God has placed in the hands of those who are extending the Kingdom of God is, first, Righteousness, then Peace, and then Joy in the Holy Ghost.

The first condition of the Kingdom of God is righteousness. It does not matter what man's conception of righteousness may be. It is the Divine conception of righteousness that you and I have to do with.

If you do not think as God thinks, you will get into trouble. Obey God's law.

It does not matter what I say, if I am not telling you that which is Eternal Truth. If I do show you an Eternal Truth, and if you obey it, you will be blessed, and if you do not obey it, you will be damned.

Now you cannot trifle with God.

THE SWORD OF THE SPIRIT WHICH GOD HAS SENT, IS NOT A SWORD OF PEACE.

> It is a two-edged sword of heavenly temper keen,
> And grievous are the wounds it makes where'er it glides between.
> 'Tis death to sin,
> 'Tis life to him that mourns for sin;
> It maketh and it endeth strife.
> Makes war and peace within.

When the Word of God enters, it enters to kill, but to kill only that which is evil. It enters to give life, for it is that

entrance of God's Word which brings life and love and perfect liberty.

It is only God's Word that can let you into God's heaven; that can enable you to see God's will; that can enable you to do that which is right in His sight.

The proclamation which I make to you this morning is that the Lord Jesus Christ in coming to this earth sent a Sword. The proclamation further is that Zion has that Sword. The proclamation is, further, that we will put that Sword into every stinkpot and beerpot and transgressor of every kind among you.

We mean to put that Sword into the heart of every one of you who is not obeying God, no matter who you are.

The power of the Sword of the Spirit is that it never destroys the Divine. It destroys only the diabolical. It is like the Fire of God: it burns up the unclean and the filthy, and refines and purifies from it the dross. The purpose of God in this matter is that His messengers shall bring a Message which shall be like a fire beneath the pot, and shall keep it boiling all the time, and shall refine and purge the sons of Levi until they have been so perfectly refined that they will reflect the image of Christ the Refiner Himself.

The great purpose, then, of Zion is to carry, first, this Message of War, War with sin, War with Satan, War with disease, War with the powers of death, War with the powers of hell.

We are not at peace. We cannot be at peace with any who are at peace with the Devil, for to be at peace with the Devil is to be at war with God.

We shall not be at peace with those who serve the Devil. We shall love them. We shall serve them. We shall try to win them. We shall try to break down their enmity, but we shall never be at peace with them until they are at peace with God.

Peace! Peace to him that is far off, and to him that is near; but

There is no peace, saith the Lord, unto the wicked.

They are like the troubled seas which cast up mire and dirt continually. There is no peace for them on earth; no peace in hell.

THERE IS NO PEACE FOR ANY ONE WHO DOES NOT UNCONDITIONALLY SURRENDER TO GOD.

The policy of this country today in dealing with the Filipinos, be it right or wrong, is based upon the principle that the sovereign power can never make any other terms with a rebel than that of unconditional surrender.

The government would lose its power, its authority, its supremacy, if it made any other terms with a rebel.

God sends His servant here to witness for Him. We are ambassadors of Christ. I tell you in Christ's Name today that God has no other terms with you rebels than that of immediate and unconditional surrender.

A man says, "Can I not think as I like?"

No. You must think as God thinks.

"Can I not do what I like?"

No. You must do what God tells you.

"Can I not say what I please?"

No. You have to say what God tells you.

"Can I not use my money as I choose?"

No. It is God's money, and you are to use it as He tells you.

"Can I not conduct my business as I please?"

No. You are God's creation, and you must conduct business in such a way as to enable you to stand before the judgment seat of God and give a good account to God of it.

There is no place in this universe except in hell for the man who will do wrong. That is a plain word, but it must be true. There can be no other place.

Zion's Message is not one of peace here. We are not at peace with the apostate denominational churches. We are not at peace with the Church of Rome, for the Church of Rome is not at peace with God.

We dare not be at peace with that blasphemer who sits upon the seven hills at Rome, with his triple tiara, and dares to tell mankind that he is an infallible being.

There is but one infallible Being. That is God. When a man declares, "I am infallible," he must be the "man of sin revealed." That, we say, is the proper title for the Pope.

Zion has no fears about this matter. It does not matter what the Roman Catholics do, think or threaten. Zion coming forward in the Name of Christ is Catholic, but it is not Roman Catholic. It denounces Rome.

Rome has been the betrayer of Christianity.

We also denounce, whether it is in Rome, or whether it is in the Lutheran Church, the accursed doctrine that man can be made a Christian by having water sprinkled upon his nose when he is a baby. That is a lie.

YOU CANNOT MAKE A MAN A CHRISTIAN BY SPRINKLING WATER ON HIS FACE.

That cannot change his heart. The Lutheran dogma and the Roman Catholic dogma of baptismal regeneration is false.

It is false in your own experience. I ask you who were sprinkled when you were babies, did that change your hearts?

Voices—"No."

Dr. Dowie—Did it make you Christians?

Voices—"No."

Dr. Dowie—Baptismal regeneration is a lie. It is absurd. It is no Baptism at all. The only Baptism the Bible knows anything about is the Baptism of those who repent and believe, and a baby can neither repent nor believe.

Hence we fight that doctrine which is responsible for so much wickedness; that lie which has kept such multitudes in darkness, who have believed that by some hocus-pocus process they were made Christians when they were sprinkled as babies.

That is false. It is not in the Word of God. It is not in accordance with the Word of God. It is not in accordance with the facts. Zion is also here to denounce the accursed dogma of transubstantiation. How any man dares to stand up in this city today and tell you that a little piece of wet flour, molded between his fingers, and stamped with a stamp, becomes the body, blood and bones of our Lord Jesus Christ, is more than I can understand. It is an infernal lie. It comes from the deepest depths of hell. It is blasphemy. When men bow down and worship that piece of bread, they are idolaters.

May God enable Zion to smash that idolatry. (Applause.)

Now you are getting it hot. (Laughter.) I have seen, I should think, about ten Roman Catholics and ten Lutherans go out. (Laughter.) However, there are plenty eager to take your places. That is the way with people who cannot stand the truth. Nevertheless, God will follow them and bring them back. He brought back some of you, did He not?

Voices—"Yes."

Dr. Dowie—"You were Roman Catholics, some of you, were you not?

Voices—"Yes."

Dr. Dowie—And some of you were Lutherans?

Voices—"Yes."

Dr. Dowie—And some of you were nothing at all. (Laughter.)

Zion is here to denounce false doctrine, and destroy it. Zion loves all mankind. We would not be God's children if we did not. But Love must speak the Truth, and the whole truth; and, if men and women are really wise, they will listen. They will bring every word that is said from this platform to the test of the Word of God. If it is in accordance with the Word of God, it is right, is it not?

Voices—"Yes."

Dr. Dowie—

ZION HAS COME, ALSO, TO SMASH THE APOSTATE PROTESTANT CHURCHES,

which have the form of godliness and deny the power. I especially feel that it is time that the Baptist Church was utterly smashed.

The Lord have mercy on you miserable Baptists. (Laughter.) You have just enough water to turn the Congregational dust into mud. (Laughter.) The Lord have mercy on you Congregationalists, for you have no water at all, and you are living upon the Pilgrim Fathers' dust; the brains of a dead theology. May the good Lord take you up out of that Valley of Dry Bones.

And as for you Presbyterians, the Lord have mercy upon you, for, if there is a hard, miserable people on God Almighty's earth, it is you. (Laughter.)

I know all about you. I was born in Presbyterian Scotland. I was educated there. I have seen the Elder selling whisky all the week and standing in the vestibule of the church on Sunday with a spotless white shirt and a white cravat, looking like a saint. He had been living six days of the week like a devil. (Laughter.)

In the Presbyterian Church it does not matter, so long as you are willing to subscribe to the creed, and to give a little, and to be a little bit decent in the outward life. You can go on sinning.

So it is with many churches.

As for the Methodist Church, it has gone to the Devil. It is not going to the Devil; it has gone.

"What do you mean, Doctor? Was John Wesley a devil?"

No. When I want good reading I take down John Wesley's Journals. I read them, and thank God for them. I praise God for that apostolic man.

Then I think

HOW FAR THE METHODIST CHURCH OF TODAY IS FROM JOHN WESLEY.

John Wesley knew. He was right when he said that the day would come when people instead of being poor would become rich, and in that day that they would take unto themselves teachers having itching ears; men whom they would place in their pulpits for their eloquence, and for their conformity to the world. In that day when learning and eloquence would take the place of piety in the Methodist body, he declared the decay of Methodism in these prophetic words, "write Ichabod over the doors of the Methodist Society, for the glory will have departed."

That day has come.

Today the Methodist Church is ruled by Worldly Policy and by Secret Societies, and it no longer fights for God.

I make the charge here bluntly, plainly, boldly, and I will not take it back. I will fight it out on that line with the Methodist Church: that the Methodist Church has gone to the Devil, because it has gone into the Masonic Order.

It has gone where Ballington Booth has gone. I have an extract from a paper here which says:

> General Ballington Booth, of the Volunteers of America, is now a third degree Master Mason. He was inducted into this rank on Thursday night in the presence of the leading members of McClellan Lodge, New Jersey. He afterwards paid this tribute to the degrees: "I previously had understood that there was much in Masonry which was commendable, but I had no conception that its principles were so noble and its work so instructive."

I have no difficulty now in understanding how it is that, according to the statistics published in the New York *Independent* of January 7th of this year, the Volunteers of America have lost in one year five thousand of their members. Their own statistics showed a decrease in one year from ten thousand to five thousand.

I shall not be surprised if they vanish away altogether. I say to Ballington Booth, to the bishops of the Methodist Church, to the ministers of the Methodist Church, to the members of the Methodist Church:

IT IS IMPOSSIBLE FOR A MAN TO BE A FREEMASON AND BE A CHRISTIAN.

When you enter the Masonic Lodge, you must leave Jesus Christ behind you.

I say, without fear of contradiction, that the Name of our Lord Jesus Christ is not to be found in all the so-called sacred and beautiful work of the first three degrees of the Blue Lodge. In the first three degrees of Freemasonry the Name of Jesus is cut out of all the quotations from the Bible, where it rightfully occurs.

There is no room for Jesus in a Masonic Lodge: for Baal, the heathen sun-god, dwells in the darkness there.

Freemasonry is Christless from the first degree to the thirty-third degree, in straight Scottish Rite Masonry.

Jesus Christ, the Son of God, is not in it. A bogus story of Hiram Abiff, the son of the widow of Tyre, being murdered, his body being hid beneath the rubbish of the temple, and afterward being buried and after fifteen days resurrected by King Solomon, is substituted. That story is a lie from start to finish. Freemasonry is unchristian. It is antichristian.

I therefore say that when a Church's bishops, and ministers, and presiding elders, and its leading members have gone over to a system where from the first degree to the thirty-third there is no Christ, that Church has ceased to be a Christian Church. The proper name henceforth for that Church is Masonic Episcopal Church.

The Christian Catholic Church bears witness for God in this matter. We defy the powers of hell.

They tell us that we cannot say this in Chicago without being made to bite the dust.

Very well, let me bite the dust in death, but out of my blood will arise ten thousand times ten thousand to smash this accursed system. (Loud applause.)

Bishops, ministers, leading members of the Methodist Church who belong to the Masonic Order, you know that you betrayed your Lord and sold Him for a mess of dirty secretism pottage.

Zion stands against these things.

What does Zion stand in friendship with?

Zion stands in friendship with every honest man, and every honest woman, who is prepared to say, "Christ is Lord of all, and the Word of God is the absolute and infallible rule of faith and practice." (Amen.)

Zion stands against every form of hypocrisy and every form of false doctrine. We love our fellowmen too much to be afraid of them.

May God grant that the fear of man which bringeth a snare shall never be in the heart of any man or women, or child, in Zion. (Amen.)

ZION IS AGAINST SECRETISM IN EVERY FORM.

Zion says you must have no fellowship with the infernal works of darkness, but rather reprove them.

Zion has nothing in common with secrecy. Jesus said:

> For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

What do we want with Secret Societies when we have God? What do we want with peeping and muttering, and all kinds of silly and foolish things, taking up time and money, taking you away from God?

Have we not enough to do in taking care of our wives and our families, and our business, and doing our work in the Church of God, and living honest, upright lives, without going into these Secret Societies?

Voices—"Yes."

Dr. Dowie—

ZION DENOUNCES EVERY FORM OF SENSUAL PASSION.

Zion wants you to follow Jesus and do good; to love God, and to have happy homes, and be healthy. Zion says you shall not defile your body, for God has said:

> If any man destroyeth the Temple of God, him shall God destroy.

Your bodies were created to be the Temples of God.

When you put nicotine poison into your body, you are defiling it and destroying it.

You are creating paralysis, which will affect the eye, and every part of the body. You are creating amaurosis. You are

creating disease of the stomach, and of the bowels. When you eat swine's flesh in connection with tobacco and liquor, you have the three things which will make cancer almost a certainty for you.

That cancer will take you out of this world. It will make you smell the Devil, if you did not smell him before.

We do not believe that a man who is wilfully and continuously defiling the Temple of God can be a Christian. He may be a Christian in your opinion, but in mine he smells like a devil.

Oh you stinkpots! (Laughter.) You unmitigated stinkpots! You fellows that chew and smoke and squirt! (Laughter.) You spewing buzzards! (Laughter.) You call yourselves Christians. Is there one of you who would dare to bring up your quid, your cigarette, your cigar, and kneel down here and pray, "Oh God, my Heavenly Father, help me to chew for Thy glory (laughter); to smoke for Thy glory. For Jesus' sake, help my wife and dear children to follow my good example. Make them all chew as soon as they can suck. (Laughter.) Make them all smoke. (Laughter.) Bless my dear wife and help her to smoke, and chew too." (Laughter.)

Will you pray that, you stinkpots; you dirty dogs? Do you want your wife to smoke? Why do you not bring her home a box of cigars? Do you want your children to chew? No. You want to have a monopoly of all the muck yourself, you stinkpot! (Laughter.)

You Methodists, Baptists and Presbyterians who sell tobacco, are selling amaurosis, paralysis, dyspepsia, and cancer.

ZION PROTESTS AGAINST THE ACCURSED ALCOHOLIC POISON.

Zion says that the man who drinks liquid fire and distilled damnation, and the man who makes it, and the man who puts a bottle to his neighbor's mouth and causes him also to be drunken, earns the damnation of God, and the contempt of all good and true men upon earth.

What! You, a Christian, and sell that which destroys food and creates famine? You, a Christian, and sell that which destroys the home, destroys every virtue, and promotes every vice? You, a Christian, when you help to fill the jails with criminals and the houses of shame with devotees?

My God, you are not a Christian. You are the high priest of the Devil.

Then consider the chemist at the corner. You say, "What about him?"

Do you think the man who keeps a saloon—the Hinky Dinks, you know (laughter), and that kind of thing—do you think that man is going to heaven?

Voices—"No."

Dr. Dowie—Do you think that he is promoting the welfare of his fellowmen?

Voices—"No."

Dr. Dowie—If a man is going to hell because he sells one poison, alcohol, where is the druggist going who sells alcohol, cocaine, nux vomica, arsenica, strychnia, morphine, and a hundred other poisons which are destroying men?

Zion tells you that the Word of God says that they are going to hell.

In the Book of Revelation, in the twenty-first chapter and the eighth verse:

> But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.

The word Sorcerers there is pharmacists. The Greek word *pharmakoi* (φαρμακοὶ), means the makers, sellers and vendors of deadly poisons; sorcerers, murderers.

The word of God says:

> I will be a Swift Witness against the Sorcerer.

We do now witness for God against the poisoner.

In this sin-cursed city there is no place which is cursed more than the druggist's shop.

In the drug store you can get every kind of poison and every kind of dirt and deviltry.

Zion fights the Sorcerer. What is it that Zion does not fight? you say. You show us something which Zion is not fighting which is wrong, and if it lifts its head, we will take a stroke at it.

Zion will take a stroke at everything evil.

The Wrath of God is revealed from heaven against all unrighteousness.

Zion has a pretty big contract on hand.

ZION HAS TO FIGHT THE PRESS.

Of all the dirty things upon God Almighty's earth, the newspaper press is one of the filthiest. (Laughter.) The only thing that can be done with it is to let it lie on. It is no use attempting to answer the liars. They multiply like the lice in Egypt. (Laughter.) You filthy fellows! You scoundrels who lie! You fellows who go about and smoke and drink and stink, and do everything but think and tell the truth.

Do you think we are afraid of you? Do you think we are afraid of your infernal lying? Are we afraid of the whole of you put together? Thank God, Zion is not afraid of all the hosts of hell in Chicago.

I mean to have a good hard hit at the Press in this Three Months' Holy War. I mean to show its "record." I mean to

show its "daily news." I mean to show it in the "tribune" of truth. I mean to show it, not only in the "inter ocean," but from ocean to ocean.

What I say will live, and what these wretches say will die.

Truth will live, for truth is of God. We have no fear of you with all the hosts of hell behind you, for the lie must die.

Zion is therefore going to proclaim that Jesus Christ is the same Saviour, Healer, Cleanser and Keeper.

If any man says otherwise, then let him be Anathema. Maranatha! The Lord has come! It is time to hurl out the Anathema to those who lie, and say that Jesus Christ is not the same.

Zion is therefore bringing Peace when there is unconditional surrender to God. Being justified by faith, we have peace with God, for God has taken away our sins. Being justified by faith, we have healing from God, for God takes away our diseases. Being justified by faith, we have cleansing from God, for God takes away uncleanness. We can now walk in the light of Salvation and Healing and Holiness, if we will do what God tells us.

THE COWARD LEADS THE PROCESSION TO HELL.

If you are a coward, you will go to hell quicker than anybody else. No one will go quicker to hell than you. No Methodist will go quicker to hell than you. No Roman Catholic will go quicker to hell than you. No Presbyterian will go quicker to hell than you, if you are a coward.

That passage says that the fearful and the unbelieving lead the procession to hell. Oh may God grant unto us a Divine courage. (Amen.) My brothers and sisters, time would fail me to tell all my Message. I have told a little of it. May God help me to tell the whole before I pass away. (Amen.)

I have no fight with my fellowmen, unless they have a fight with the Kingdom of God.

If you are rebels, I will pound you, I will fire into you, I will strike you, I will starve you, and I will run you down until you surrender.

"Oh, Doctor, that is not like the Gospel."

You say that because you do not know the Gospel.

I came not to send peace on earth, but a Sword.

A DIFFICULTY IN A FAMILY WHICH WAS THE FORERUNNER OF A GREAT BLESSING.

"But, Doctor, your doctrine makes difficulties in families."

I know it does. Sometimes it separates a man and his wife.

A man said the other day, "I came out of the Roman Catholic Church. I am married to a Roman Catholic wife, and she said, 'If you go to Dr. Dowie's, I will break your head.'" That was a genteel lady, you know. (Laughter.)

He went to Dowie's and got salvation. He was sick and he got healing, and she saw he got healing, for he was able to do twice as much work as before. She said, "That is all right. I am glad you got healing, but don't you go any more (laughter), for if you go any more, you will be sure to become a Dowieite, and a Zionite; become a member of the Christian Catholic Church. If you do, I will break your neck."

One night he said to her, "Biddy, I am going to be baptized tonight, and I love you so."

She slapped his face and told him he had better not.

That night he was baptized, and when he went home he went gently in. As he did so he received a tremendous blow on the back of his head from a rolling pin, which knocked him insensible. He received other blows upon his body which awoke him, and in the dim light he could see that it was Biddy. She had literally broken his head. The blood was running all over him.

He arose and put his arms around her and said, "Biddy, I love you. A week ago I would have killed you for this."

She threw him from her and ran away.

He went to a neighbor's, where his wounds were tied up. Then he came over to see me, and told me his story. I said, "Now go back to Biddy and treat her very kindly. Do not enter any action against her. Do not arrest her, and tell her that we will stand by her, and that we will pray for her."

He went back that afternoon, but there was no Biddy there. She had gone with every stick of furniture that the poor workman had in the world. I said, "Go on with your work, and pray."

He trusted God for his body, and within a day or so he was at his work again. He went on working.

One day he came home from his work, and behold he found Biddy and all the furniture there.

She said, "O Billy, I have been so unhappy every moment since I struck you. I have not had a moment's peace. I have come back to do right. You can go where you like, and I will go with you." (Laughter.) Biddy is in this house today, thank God. (Amen. Applause.)

She broke his head, but in that blow God broke her heart.

Zion divides and yet unites.

Zion destroys and yet revives.

Beloved friends, after all the fierce things I have said, understand me that

ZION HAS NO HATRED, EXCEPT A HATRED FOR SIN.

That we hate with all our hearts.

We shall go on telling people the Everlasting Gospel.

There are good people in all the churches. I have had the joy of baptizing nearly two thousand persons who have been

Roman Catholics. I have had the joy of baptizing thousands who have been Presbyterians, Congregationalists, and Baptists, and they were good Christian people.

Here is my Brother Mason from China. He was a missionary for nearly twenty years in China. LEAVES OF HEALING reached him there and brought him to Zion. I have had the joy of baptizing him.

Here is another brother who came out of the miserable Dunkards. Here is a miserable Methodist; I won him. Here is another Presbyterian, and I won her. Here is a Congregationalist, and I won him. And here is a Disciple, and I won him. Here is a Baptist, and I won him. Here is a Presbyterian, and I won him. Here is a Reformed Episcopalian, and God reformed him still more. (Laughter.) Here is a Methodist, and I won him. Here is a Presbyterian, and I won him.

There are good people where you came from. There are more fish in the sea than we ever took out of it.

Now let us go into the sea, and let us fish for souls, and let us take nice bait for souls, and when we come along to a ministerial "wabagong," let us go for it. A wabagong is a ground shark which eats up the fish. The wabagong is four-fifths head and mouth, and the rest tail. (Laughter.)

Ugh! That wabagong. May God help us to kill the wabagong and become more and more successful fishers of men.

CALL.

Now, every one in this meeting who wants to be wholly God's, stand. Let all who want to follow God, spirit, soul and body, stand to their feet.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, soul and body. Give me power to do right, no matter what it costs. Give me thy Holy Spirit, that I may trust Thee, and love Thee, and serve Thee, and be a blessing to my fellowman, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

The meeting was then closed by the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the Grace of our Lord Jesus, the Love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you and all the Israel of God everywhere, forever. Amen.

ZION'S HOLY WAR.

A REPLY TO THE ATTACK OF REV. FRANK DE WITT TALMAGE.

ON the second Lord's Day of the Three Months' Holy War, October 8, 1899, Zion in Chicago had a Glorious Victory all along the line. In the morning the General Overseer opened the new West Side Zion Tabernacle at the corner of West Madison and Paulina Streets, and in the evening the new North Side Zion Tabernacle at the corner of Lincoln and Belden Avenues. At both services there were audiences which taxed to their utmost the seating capacities of these large public halls. The interest manifested was intense and augured splendid results.

In the afternoon, at Central Zion Tabernacle, the General Overseer turned his attention and that of his great audience, for a few moments, to the ridiculously false and shametully wicked attack of the Rev. Frank De Witt Talmage.

This very unwise young man had, by his own words, digged his ecclesiastical grave, and it required but a few masterly strokes by the General Overseer to send him and his silly attack into it and bury them under the contempt of honest, thinking people.

The man of God then quickly proved, by God's Word, the utter defenselessness of the position taken in the matter of Divine Healing, by the Rev. Dwight L. Moody, during his recent visit to Chicago.

The meeting was opened by singing Hymn No. 195. The Scripture lesson was read from the fourteenth chapter of Revelation. Prayer was then offered by Dr. Dowie, after which he made reference to the opening of the West Side and North Side Zion Tabernacles.

The announcements were then made.

TALMAGE JUNIOR LIES.

The following prelude was delivered by Dr. Dowie:

I will say a few words concerning the contemptible attack of that windbag, Frank Talmage. (Laughter.)

I have entitled my few remarks, "Talmage Junior Lies." I think when we are through we will write the inscription on the

tombstone over his ecclesiastical grave—"Here Lies Talmage Junior, Who Lied."

I am perfectly sure that the effect of his foolish utterances will be simply to bury him beneath the contempt of every honest, thinking man. (Applause.)

TALMAGE JUNIOR IS ALMOST TOO SMALL TO NOTICE.

I am feeling a little sorry that I have to touch him, because the creature is not in my class, as the pugilist would say. He is too small. But, for the sake of those who do not know, I may be permitted to speak of this man, whom even the Chicago *Chronicle* calls "A clerical barbarian."

Is there one in Zion who thinks I need to answer him?

Audience—"No."

Dr. Dowie—I take the report of Mr. Talmage's sermon as printed in the *Inter Ocean*. He has declared that to be official, although the sermon he preached was somewhat different.

In his talk Mr. Talmage speaks of the many charlatans in Chicago, and is kind enough to say that I am chief "Among the royal family of Scapins." I do not know whether you know who Scapin was unless you are familiar with Moliere, the writer of a set of vile French plays. The reference here is to a man of the most degraded character, who brought about, in the midst of a great deal of vice, the marriage of four people under shameful circumstances.

I want to know what I have done that I should be put in the category with that dirty fellow out of Moliere. It is a disgusting and disgraceful simile, and has no rightful application to me.

However, he says:

> Amid the royal family of Scapins we find the very king himself, John Alexander Dowie, the most monumental fraud of the latter part of the Nineteenth Century; the imposter whom all the newspapers are against——

Did you ever read, you miserable man, the question which was once put when Jesus was on earth:

> Have any of the rulers believed on Him?

Was there a single scribe in Jerusalem who wrote in His favor?

Audience—"No."

Dr. Dowie—I am in excellent company. (Applause.)

EMPTINESS OF NEWSPAPER OPPOSITION IN CHICAGO.

Everybody in Chicago knows that the way for a man to win a big fight in Chicago is to have all the newspapers on the other side. (Laughter. Applause.)

That has been proved again and again.

Harrison, Sr., and Harrison, Jr., are both illustrations of it. The people take no stock in the newspapers. I often think that the Devil owns them all. (Laughter.)

—the imposter whom all the newspapers are against, all decent people are against, all honesty and purity and truth are against, yet who, as a blood-thirsty vampire, has fastened himself upon this municipal body, and intends to stay, against all protests, until he has sucked his fill.

Is that not a disgraceful characterization?

Audience—"Yes."

Dr. Dowie—He says that I attacked Dr. Henson; I attacked Bishop Fowler; I attacked the great editor of the Chicago *Interior*, Dr. Gray, and I attacked Dwight L. Moody.

He knows that he lies when he says that. He knows perfectly well that I never attacked any one of these persons. Did they not each and all attack me first?

Audience—"Yes."

Dr. Dowie—I simply replied to attacks, and, of course, when I did so, I spanked them properly. If they were hurt in the fight, they have no right to complain, have they?

Audience—"No."

Dr. Dowie—I was defending not merely myself, but Zion. I was defending the doctrine which God has committed to me. If I had not done it, I should have been a coward and a recreant.

Who was to defend Divine Healing if I did not?

I simply stood on the defensive, and waited patiently. After they had repeatedly attacked Zion I went out and I—well, we had a first-class funeral at the end of it. (Laughter.)

They are buried. So far as their attack is concerned they are all settled.

When we are through with Talmage he will be settled too. (Applause.)

He says: "I am not afraid of Dowie." His remark reminds me of a boy whistling to keep his courage up.

TALMAGE'S STILETTO TURNS OUT TO BE A WINDBAG.

When I read the next thing, I laughed. I have had lots of fun out of this. It is too ridiculous, almost, to treat seriously.

He says that he is going to take my verbal stiletto in his hands—that stiletto which I have recklessly wielded amongst his brother ministers—and drive it into my own sacred body clear up the hilt!

I waited to see where the stiletto came in, and found it was only a bladder full of wind. (Laughter.)

I have not met the stiletto yet. He does not know a stiletto from a windbag. (Laughter and applause.)

He says he is not afraid to enter this controversy even though "My holy brother does spell the name Dowie with a big 'D' and God with a little 'g.'"

Is there a word of truth in that? Have I ever treated the sacred Name of God other than reverently?

Audience—"No."

Dr. Dowie—He knows it. That is one of his impudent lies. Again he says:

In the first place, I brand the imposter of Zion's Tabernacle as the most dangerous of Satanic hypnotists.

HYPNOTISM COMES FROM A GREEK WORD MEANING SLEEP.

I wonder if he knows the meaning of the word hypnotist. I wonder if he has Greek enough to know that *hypnos* (ὕπνος) means sleep.

Did I ever send you who have sat under my ministry long, to sleep?

Voices—"No." (Laughter and applause.)

Dr. Dowie—You seem wide awake now. (Laughter.) I have done my best to keep you wide awake, and I have succeeded, I think, tolerably well. I know very well that I can get any Methodist, Baptist or Mah-hah-bone awake in about a minute. (Laughter.) You have only to stir up the stinking bones of the bogus Hiram of Tyre, the Son of the Widow, whose mythical murder is reënacted in the Masonic Lodge-room every night.

If Mr. Frank Talmage knows anything about hypnotism, he knows that hypnotism means that a man exercises all his power to get another to sleep. Then when he is asleep he can do anything with him. He knows he lies when he talks of me as a hypnotist.

It is a very serious matter when a minister of Christ, or one who professes to be one, insults a Christian brother by saying that he is a personification of Satan himself. He says:

The great mistake of Dowie's enemies is this: They have never recognized this devil's power. They sneer at him, treat him as an upstart, an irritating gadfly, a harmless pretender, whose absurd pretentons will soon wear out. I tell you that John Alexander Dowie has power. The power a poisonous snake has over a little helpless bird. He fixes that evil eye upon a person who can be victimized and he never lets up. He gathers these bewitched and helpless dupes into Zion's Home and Zion's schools and Zion's Bank and Zion's Tabernacle. He buries them under snowbanks of Divine Healing literature. They give to him far more than money. They surrender to him their honor and their life.

What does that mean, you scoundrel? Who has ever surrendered to me their honor, you dirty dog? My hands are clean. My heart is clean. My life is clean.

Have I asked any woman or man to surrender their honor or their life?

Voices—"No."

Dr. Dowie—You dirty dog! The man is not born who can truthfully say that I ever spoke or acted in my ministry a single word or act of impurity to a woman yet, and women have trusted me in tens and hundreds of thousands. I have laid my hands upon them and God has healed them. (Amen. Applause.)

You disgraceful dog! How dare you tell such lies, and utter such vile insinuations?

He says I am a devil and not a minister of God.

TWO THOUSAND TESTIFY THAT DR. DOWIE'S MINISTRY IS OF GOD.

In the Name of the Lord Jesus, every one in this house who has been spiritually and physically blessed through my means, stand to your feet. (About two thousand arose.)

I ask you all, have I been used to you spiritually and physically?

Witnesses—"Yes."

Dr. Dowie—Did I make any bargain with you or ask you for money?

Witnesses—"No."

Dr. Dowie—Were you treated all alike?

Witnesses—"Yes."

Dr. Dowie—Have I ever asked you to come to me by any promises that I would do this or that for you?

Witnesses—"No."

Dr. Dowie—Did I heal you?

Witnesses—"No."

Dr. Dowie—Who healed you?

Witnesses—"God."

Dr. Dowie—Did I in any way endeavor to bring your minds under subjection to myself, or did I ask you to be subject to God?

Witnesses—"To God."

Dr. Dowie—Have you been free to come and go as you please?

Witnesses—"Yes."

Dr. Dowie—What you have given to this Church you have given freely, have you not?

Witnesses—"Yes."

Dr. Dowie—Are you content with my stewardship?

Witnesses—"Yes."

Dr. Dowie—Then why does this scoundrel insinuate that I am a thief? Have I stolen anything belonging to you?

Witnesses—"No."

Dr. Dowie—I have given money, time, talent, toil. I have poured out my life like water, and I am glad I have. (Amen.)

When our Lord Jesus was here on earth He said that the sin against the Holy Ghost was that they said that He had an unclean devil, and that He did these works through Beelzebub, the prince of devils.

Now, if our Master was so careful to defend His own ministry as to say that those who said that the work of God through Him was the work of an unclean devil had sinned against the Holy Ghost, He will defend His ministry still, by

pronouncing the doom of such blasphemers. Was my work the work of the Devil or of God?

Audience—"God."

Dr. Dowie—God knows that I have kept my heart, by His grace, pure before Him, and that I have prayed and toiled and lived and loved and served.

I warn this miserable fellow that

HE IS PERILOUSLY NEAR COMMITTING THE SIN AGAINST THE HOLY GHOST

by attributing the work of God to Satan. He will have to answer for that before the judgment seat of God and if he does not repent, he will be damned.

He made a cry about demanding that the mayor and the police step in and break up this unlicensed infamy and command the arch-instigator to stop in the name of the law.

Why didn't the mayor obey him? It was like his impudence to tell the mayor what he had to do.

Zion stands open to all without any fear. These doors are open. The Divine Healing Home is open to every Christian.

That scoundrel who impersonated a Christian, and was sent by the *Daily News* as a spy to Zion, had no difficulty in getting in when he said that he was a sick lumberman from Wisconsin and was seeking the Lord for healing. He saw everything that any guest can see, and when he got through could say nothing against us.

Why did this dirty, little, low scoundrel, this low blackguard in the Jefferson Park Presbyterian Church, have the audacity to say that Zion was a place that the police ought to break up? It was like his impudence.

If we have broken the law, we are ready to be indicted. We have defended ourselves against every attack, and I think it is recorded on the pages of the city's history that we came out on top every time. (Amen. Applause.)

Of course the mayor and the police treated Talmage with the contempt he merited.

TALMAGE HANGS A LARGE PART OF HIS ATTACK UPON MY WEARING GLASSES.

He read from a pamphlet which was written in 1888, eleven years ago.

If a man cannot learn something in eleven years, he is a very big fool.

I am not prepared to say that I am going to say again today every word I said eleven years ago.

A man once rose up in the British House of Commons and challenged the Right Honorable William Ewart Gladstone with being inconsistent, and quoted from a speech of his that

had been delivered a number of years before. Mr. Gladstone was then premier. He arose in the House and said: "I admit that I said, and I admit that I wrote, what the honorable gentleman on the other side has read. I say boldly that I have changed my opinion, and a man who can live so many years and never learn anything is a fool."

I have not much to take back in all my teaching, but a man who has spoken for a great many years, and has been treading in unfamiliar fields and blazing out a track, might be forgiven if he did not make a perfectly straight path the first time. It has been a somewhat hard task for me to undertake to find the old path, which has been unused for nearly nineteen centuries.

If, sometimes, I have given the path a slight curve or two, is it to be wondered at?

Voices—"No."

Dr. Dowie—I do not say that I am infallible. I leave that to the Pope and Talmage Junior. (Laughter and Applause.)

All that I said, from which he quoted, is true, and I do not take back a word of it.

I WAS SPEAKING REGARDING PERSONS WHO HAD DISEASE IN THEIR EYES.

They had been healed, and had handed in a great many spectacles, and I said a few words about it. He goes away and gets a picture which has recently been published in one of the daily papers of Chicago, the *Record*. It represented myself and Mrs. Dowie and my son and my daughter wearing spectacles. If we did wear spectacles, that was not a mortal sin, was it?

Voices—"No."

Dr. Dowie—There is the true picture of myself and family. You will find it as a frontispiece to Number 1 of Volume I of LEAVES OF HEALING, published on August 31, 1894. Mr. Talmage held up this picture, and said:

Look at it. Dr. Dowie has on spectacles; Mrs. Dowie has, Miss Dowie has, and Master Dowie has.

I will ask you to look at the picture, not as it appeared in the *Record*, but as it appeared in 1894, when not one of us wore spectacles.

And now there is the picture which Talmage Junior exhibited with spectacles upon every one of us, and large spectacles at that. Who put the spectacles there? The Daily Recorder of Lies. (Applause.)

See, you men who belong to the daily press. (Dr. Dowie hands the volume to two representatives of the press present.)

Now, that was a neat little trick of the *Record*.

Mr. Talmage says, "Behold the spectacled family."

I do not desire to say anything I ought not to say about this matter.

First of all, the remarks which he has quoted I spoke eleven years ago. The picture he has presented as evidence was printed in 1894, over five years ago, and at that time there was not a single spectacle on any of us.

I am glad to have this opportunity to tell you that

MY EYES ARE AS SHARP, CLEAR, STRONG AND WELL TODAY AS EVER THEY WERE.

There is no disease in them. I have learned as the years have gone on something which I could not know except by experience. When a man who has worked with his eyes as much as I have reaches a certain age, the lens flattens, and he begins to get a little difficulty in looking at the very smallest type. There is a strain, and presently there is a little depression; a concavity where there was a convexity in his youth. The consequence is that, while there is no disease in either eye, there is an alteration in its structural formation, which, if he is to read very small type, requires that he shall have a correction in the way of a convex glass, which will give to his eye the proper convexity. That is not disease.

Because I wear, as I do, a very low-power glass, am I to be branded as a thief and a fraud? I have not done it secretly. I have done it openly.

There have been a number of things altered since I came to this country. When I came to this country in 1888, like the song, "John Anderson, My Jo," my "locks were like the raven."

If I have gray hairs now, I believe it is these wretched ministers and newspaper men that have brought them. (Laughter and applause). I have had a continuous fight with them. Yet they will admit that I have whipped them every time. (Applause.) We will whip them again.

Mr. Talmage is at perfect liberty to make all he can out of the fact that what I wrote in 1888 I have modified in 1899. I am not taking back one word of what I have said: for, thanks be to God, many who were blind have received their sight while I have been wearing these glasses; many who have had diseased eyes have received healing, and many thousands have been healed while I have been wearing these glasses. If Frank Talmage is not pleased, God Almighty is, and that pleases me, (Applause. Amen.)

He says he has a letter from Dr. L. C. H. E. Zeigler. I would just as soon think of soiling my hands with a skunk in the woods as with this man Zeigler. He knows nothing of Zion, and his statements as to our using sulphur or drugs of any kind are absolutely false. He has never had any connec-

tion with Zion, except that he was once engaged by me as a stenographer to report one of my Sunday lectures at the Auditorium in 1894. He failed to get the report and never came near me to tell me why he failed. I have never seen him since. But he is well known.

He then says something of R. A. Studd. Has that not all been made clear to Zion in LEAVES OF HEALING for September 2, 1899, pages 878-880?

Audience—"Yes."

TALMAGE'S LIE CONCERNING PAUPERISM OF DR. DOWIE WHEN HE CAME TO AMERICA.

Dr. Dowie—He attempts to make it appear that I came to this country as a pauper. "A poor, wandering adventurer landed in this country a very few years ago. He had not one cent. His very railroad fare was paid to this city by the Black sisters of Rockford, Illinois," and so on.

I brand that as an infamous lie made out of whole cloth.

You have seen upon this platform men from Australia who have known me well-nigh all my life there. Did they speak of me as a pauper or an adventurer?

Audience—"No."

Dr. Dowie—I was born in Edinburgh, Scotland. I went out to Australia with my father in 1860. I won the "Dux" silver medal of my academy, I had won it fairly before I was fourteen years old, and there was no better school there than the one I had left. I went into business and made money rapidly. I understood business, and understand business still, thank God. (Amen.) I arose until I was the resident partner's confidential clerk in a firm doing several millions of dollars' worth of business a year. I then secured an interest in a large hardware business, and was very successful. I helped to develop that business, so that we did a great deal of contracting for government and railway supplies.

Though I had known nothing of water or gas, we supplied hundreds of miles of pipes, and lit large numbers of houses; and once when the gas supply failed we lit up the whole city with kerosene.

I GAVE UP A SUCCESSFUL BUSINESS CAREER TO BECOME A MINISTER.

I consecrated the money and the talent which God had given to me to His service. I did not give God that which cost me nothing.

I had money enough to carry me to the old country; to study in Edinburgh University; to bring me back, and to enter the ministry. I received salary enough to maintain me.

Within two years of my entering the ministry I was pastor of one of the largest churches of Australia, the Newtown Con-

gregational Church, collegiate charge of the Congregational Body. Camden College was under my ministry.

I took a large part in public affairs, as I always had done, and was offered, by the late Sir Henry Parkes, Premier of the Government of New South Wales, the portfolio of Minister for Education, if I would stand for a certain constituency. There was no doubt whatever I could have won the seat, but I never cared for office. My interest in politics was simply in the matter of social reform. That I studied and worked at.

I was powerful enough once to say to a premier in the executive Council Chamber, "If you do not do what we tell you, you will be out of office within a week." He laughed and said, "It cannot be done."

Within a week he was out of office. One of his most trusted ministers crossed the floor of the House and moved a motion of no confidence in that government. We backed him up, and he went in and continued in power for three years. He helped us to close every saloon throughout the whole colony on the Sabbath Day. (Applause.)

DR. DOWIE'S UNDENOMINATIONAL MINISTRY IN AUSTRALIA.

After I withdrew from the Congregational Body I built a large Tabernacle in Melbourne. I had enormous crowds and several times I had to leave the Tabernacle and address them on the streets, on one occasion talking to twenty thousand people.

At last I prepared to leave Australia. Talmage can find the record of the honor shown me then. I have the engraved and engrossed address with which I was presented on behalf of thousands of persons in Australasia to this day. They gave me also a very large sum of money in gold just as I was about to leave Melbourne.

At Sydney and in several cities in New Zealand I received addresses and presents of gold. When I stepped on board ship to come to America, I had expended my gold so largely in my work in New Zealand that I had but a few hundred dollars in my pocket, but I landed on this Continent with some money. I came to San Francisco with my wife and family as first-class passengers on board the steamship "Mariposa," arriving there on June 9, 1888. Paupers do not travel many thousands of miles at their own cost, as first-class passengers. I went to the Palace Hotel, which I made my headquarters, when in San Francisco, for the greater part of the two years which I spent on the Pacific Coast, and I always paid my way honestly. I had the blessing of God, and was no pauper

I could never have been a pauper.

I would not be a pauper. I would go out into the street, and would make you buy LEAVES OF HEALING.

"LEAVES OF HEALING! All about what Dowie says of Talmage!" (Applause and laughter.)

I would make you buy.

But I have given my money, my time, my talent, and poured it out, and if, after eleven years of work, God crowns my efforts and builds up Zion, and makes its institutions rich and strong and powerful, I thank God for it. (Applause.)

TALMAGE'S CONTEMPTIBLE AND UNGENTLEMANLY ATTACK UPON MRS. DOWIE.

There are no words severe enough to characterize this wretch for what he now says:

His wife, his co-laborer in this stupendous fraud, is besilked, bediamonded, and bewagoned *ad infinitum, ad nauseam.*

What language could adequately punish this scoundrel for speaking regarding Mrs. Dowie as my co-laborer in a stupendous fraud? Why did he not have the manliness to at least keep my wife out of it, the low, dirty dog that he is?

What has Mrs. Dowie, with her tenderness and her sympathy and her love, done to merit being thrown into the street and covered with this dirty fellow's mud? Shame to him!

Has not Mrs. Dowie been kind, gentle and loving?

Voices—"Yes."

Dr. Dowie—Today she is not dressed any more than a lady in her position ought to be, is she?

Voices—"No."

Dr. Dowie—Mrs. Dowie is completely beyond all suspicion of being a worker in any fraud, and so am I, you scoundrel, you liar, you defiler of good people's names. How dare you?

TALMAGE JUNIOR ON THE WITNESS STAND.

He asks that I should go into the witness box. He went through the farce of a supposed examination. I will put him on the stand.

Frank Talmage, stand up. Raise your hand and swear (or affirm) that you will tell the truth.

What is your name? "Frank Talmage." (Laughter.)

What is your business? "Presbyterian minister."

Ah! Frank Talmage, I want to ask a little about you. Where did you come from? "Pittsburg."

Why did you leave? "Because I had to." (Laughter.)

Frank Talmage, did you offer yourself as a chaplain for the Second Illinois Regiment of Chicago? "I did."

Did you not make a great display of it, saying you were going to the war to cover the boys with the Flag of the Cross? "Yes."

Did you go with them? "I did."

How far did you go? "To Jacksonville." (Laughter.)

Where did your regiment go? "To Cuba."

Why didn't you go? "Because I was a coward."

Frank Talmage, do you know a man named Ohneth? "I do."

Was he a member of your Church? "Yes."

His child was very sick, and you received a message asking you to come and see the child and pray for it? "Yes."

Why did you not go? "Oh, I told Ohneth I didn't have time."

You hadn't time, but you had time to get up a lawn party, a masquerade, where they were all dressed in the follies of the time? "Yes."

Has Ohneth left your Church? "Yes."

Why? "Because he became a member of your Church."

Why is he a member of Zion? "Because he was saved and healed in Zion when he was dying."

So then, Frank Talmage, that is the reason you are howling, because your members are leaving and coming to Zion?

MR. TALMAGE'S FOOLISH INTERFERENCE IN MR. TORREY'S AFFAIRS.

He devotes the rest of his attack to Mr. Torrey and to Mr. Moody. Now, I have been quite interested in that attack. I have been watching it very closely. Mr. Torrey does not deny a single line of the letter which I printed. He also admits that he invited me to read that letter publicly. Mr. Torrey is too thorough a gentleman and too true a Christian to deny a single word he has written. (Applause.)

This attack upon Mr. Torrey and Mr. Moody is really a matter with which I, properly speaking, have no concern. The *Chronicle*, which took up the cudgels the other day for Mr. Torrey, was kind enough to say that it did not need to take up the cudgels for me, because I was quite able to take care of myself. (Applause and laughter.)

I will leave these gentlemen to take care of themselves.

But I do not think that either of them is prepared to obey Talmage Junior's impudent directions. It was a sad blow to him to find that Mr. Torrey, Superintendent of the Moody Institute, was a believer in Divine Healing as a present day reality.

But I desire to speak of Mr. Moody's strange actions this last week.

I am aware of the fact that in the dark days of Chicago Mr. Moody was, on the North Side of this city and elsewhere, a very bright and shining light. That he did much good I have no doubt at all.

It was with great reluctance that I replied to Mr. Moody's repeated and very ignorant attacks upon myself and upon Zion.

You can find that reply in LEAVES OF HEALING for March 12, 1899, pages 457-462.

I do not wish now, especially as Mr. Moody is suffering, to say anything ungentlemanly or unchristlike, although I hold that Mr. Moody has done very wrong.

Mr. Moody, I fear, has gotten to the point where many men get, where perhaps I shall be in danger of getting some day—and may God help me then to remember this lesson from Mr. Moody—where a man who has done much good undoes much of it by being unprogressive, and unwilling to acknowledge the good that others do. God forbid that I should ever stand there. Mr. Moody and the churches are confronted with Zion. They do not know what to make of Zion.

Many have spoken very foolishly by not understanding what they were attacking, Mr. Moody amongst them. Mr. Moody knows that in the two years and seven months since we entered this Tabernacle, Zion has baptized five thousand two hundred persons. In three years and seven months Zion has grown from lessthen five hundred members to, as near as we can tell, thirty thousand. For this we thank God.

Zion has planted her flag upon every Continent.

In some of the States we have as many as seventy, eighty and one hundred and fifty points where we have members, in large or small gatherings. Zion stands before the world as a body of men and women who know what they are about, and are going at it in a thoroughly businesslike manner.

Mr. Moody planted the Chicago Avenue Church more than thirty years ago. Today his Tabernacle could not contain the three thousand persons who are in Zion Tabernacle now.

Mr. Moody's Church is not as large as Zion in Chicago. Sometimes we sit at the Lord's Table in this Tabernacle with two thousand five hundred communicants, ninety-five per cent of whom are members of this Church.

MR. MOODY SAYS DISEASE IS NOT OF THE DEVIL. THE BIBLE SAYS IT IS.

It was reported in several of the papers, and Mr. Moody does not dispute it, that he said:

> When we talk of disease being the Devil's work, that is downright nonsense.

Now I am glad that I can take this matter for a moment from the region of personality to the region of doctrine.

Did the Lord Jesus Christ talk nonsense?

Voices—"No."

Dr. Dowie—Did He not say in the synagogue that day, when the rabbi was angry with Him because He healed the woman who had been bowed down for eighteen years:

> Ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, be loosed from this bond on the day of the Sabbath?

Was the Lord Jesus Christ talking nonsense when He said that Satan had bound her? Mr. Moody, Mr. Moody, have you ever thought how you are insulting the Lord Jesus Christ, for He said that woman was bound by the Devil? Was the Apostle Peter a fool when at the house of Cornelius he said:

Jesus of Nazareth, how that God anointed Him with the Holy Ghost and with the power: who went about doing good, and healing all that were oppressed of the Devil; for God was with Him?

Was the Apostle Peter, speaking under the inspiration of the Holy Ghost, a fool when he said that all whom Jesus had healed, "every sickness and every disease among the people," were made sick by the Devil? Was he a fool, or was Mr. Moody a fool?

Voices—"Mr. Moody."

Dr. Dowie—Mr. Moody did not offer you any Scripture for his opinion, but said that if he were to get sick, he would send for the best doctor in Chicago, and do what he told him, and then trust the Lord, and he would get well.

WHO IS THE BEST DOCTOR IN CHICAGO?

Mr. Moody, the words were scarcely out of your lips before you fell sick.

Overseer Wilhide prayed, on the morning of Thursday, the 5th day of October, that if you would not speak the truth, God might permit your mouth to be closed in Chicago. God answered that prayer by permitting the Devil to afflict you.

Where is the best doctor in Chicago now? He could not help you and so you left Chicago, because you could neither trust the Chicago doctor nor the Lord. (Applause.)

The best Chicago doctor was tried, and he did not do anything. Then the Lord would not answer, so Mr. Moody packed up his portmanteau, and went home again. (Laughter.)

Mr. Moody, you are flattered by the press, because you are not brave enough to smite the sins of the churches; you are not brave enough to denounce Secretism; you are not brave enough to denounce the liquor traffic as you used to do; you are not brave enough to denounce tobacco; you are not brave enough to denounce the hypocrisy of the churches. You are not brave: for you are afraid of losing the friendship of the apostate denominational churches.

Mr. Moody, you are not only wrong in your theology in saying that disease is not the work of the Devil, but you are wrong in your theology regarding the healing of the sick.

DOES MR. MOODY SET HIMSELF UP AS GREATER AUTHORITY THAN THE APOSTLE JAMES?

The Apostle James, an apostle whom the Lord Himself ordained, wrote to the Church at large in one of the Catholic epistles: "Is any among you sick? Let him call for the—best doctor in the town?" (Laughter.)

Audience—"'The Elders of the Church.'"

Dr. Dowie—"—and let them pray over him, anointing him with oil in the Name of the Lord, and the prayer of faith shall save him that is sick, and the Lord shall raise him up, and if he have committed sins it shall be forgiven him."

Mr. Moody, you say you call upon the Lord after you get through with the doctor. The doctor will never get through with you while you have a dollar. He will say, "While there is life, there if hope for—dollars." (Laughter.)

If you happen to be poor, he will be candid and say nothing can be done for you.

Mr. Moody, you have talked nonsense. God has permitted you to be put to shame, and where are you? On your back in Northfield, Massachusetts, suffering from a severe cold, with symptoms of pneumonia, leaving your engagements in Chicago and elsewhere.

I will do my duty. In the reply which I made to you, on the platform of Zion Tabernacle on March 12th of this year, I said:

> Dwight L. Moody cannot lie about this work and live. Dwight L. Moody, God Almighty is tired of your hatred of Zion, and of your fooling with the Roman Catholic Church.

I tell Dwight L. Moody today that God is against him in this battle against Divine Healing.

MR. MOODY MUST ADMIT THE TRUTH OF GOD'S WORD,

which declared, away back at the waters of Marah, "I am the Lord that healeth thee." (Amen.)

He must admit the truth declared by Malachi a thousand years later: "I am the Lord, I change not," and declared by the Apostle Matthew in the eighth chapter and the seventeenth verse, "Himself took our infirmities, and bare our diseases."

God's Word declares in Hebrews, "Jesus Christ is the same yesterday and today, yea and forever."

When you say He is not, Mr. Moody, you have lied. You have denied the Word of God. You have not lied unto man, you have lied unto God. Christ is the Healer still.

God says that Jesus Christ is still the same.

Mr. Moody, you defended the doctors; they ought to be very much obliged to you. They have no good opinion of themselves.

Dr. Belfield's opinion, when they discussed the question as to whether or not medicine was a science, a few years ago at the Sunset Club, was put into these words:

> The doctors of Chicago are divisible into three classes: The first are liars; the second are damned liars, and the third are expert liars.

Dr. Belfield knew what he was talking about much better than you did.

The doctors themselves who are candid will tell you that five-sixths of the doctors of Chicago are defilers of women in hundreds and in thousands of cases; that they are murderers of the unborn babes; that they are a disgusting and brutal set of men covered over with the veneer of intellectuality. They are in my judgment the filthiest and most degraded class in this community.

A STORY OF PHYSICIANS' FIENDISH BRUTALITY.

I do not forget, if you do, how they brought that dear girl, Anna Shafer, from the Cook County Hospital, flung her upon the floor, and stripped her naked before sixty or seventy men in the Masonic Temple. She was suffering from a very mysterious kind of disease: a form of rheumatism which might be called idiopathic muscular atrophy, and the consequence was that not one single joint would hold together.

Drs. Sanger Brown and Magrew took her in a carriage at night from what was supposed to be a dying bed in Ward Number 24, Cot Number 2 of the Cook County Hospital. She was a poor, friendless German girl. She was examined in an almost naked condition by over sixty doctors for an evening's amusement, and then, broken hearted, she was taken back to die and so furnish an interesting corpse for the dissecting room.

But, thanks be to God, one day Zion went into that Cook County Hospital and took her out, and Anna Shafer, whom they expected to die, was perfectly healed. (Applause. Amen.)

Her story and picture can be found in LEAVES OF HEALING, Volume I, Number 30, April 26, 1895, pages 465-467.

Do you want me to repeat my lecture on Doctors, Drugs and Devils? You can have it; another edition of it.

In one way or another the newspapers are paid by these men who would like to see my body six feet below the soil. But I will live until my work is done. (Applause.)

If there is any one here, saint or sinner, who desires to challenge what I have said, challenge it now. I will hear you and I will answer you.

No; you won't talk, but you will still do your lying.

There Frank Talmage lies.

Let us leave him lying there, until he repents.

God will decide, God does decide, between us now.

I am ready to meet my enemies at the Judgment Seat of Christ. Pray for me.

CALL.

All who desire to serve God fully, stand. (The greater part of the audience arose.) Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me

power to do right, no matter what it costs; and help me in all things to glorify Thee, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Audience—"Yes."

After the hymn "Sin No More" had been sung, the meeting was closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

ZION'S HOLY WAR.

OPENING OF NORTH SIDE ZION TABERNACLE. PRELUDE: SIN IS LAWLESSNESS. SERMON: THE EVERLASTING GOSPEL.

ON the evening of Lord's Day, October 8, 1899, the General Overseer conducted the services at the opening of the North Side Zion Tabernacle, at the corner of Lincoln and Belden Avenues. The services were announced to begin at eight o'clock, but long before that time every seat and all the standing room in the Tabernacle had been occupied.

The audience was very orderly and attentive, although so many were compelled to stand throughout the services.

Many who heard the General Overseer for the first time at this meeting were convinced of the truth of the glorious Gospel which he proclaimed, and Zion won many new friends.

North Side Zion Tabernacle, Lord's Day Evening, October 8, 1899.

The services were opened by the congregation singing Hymn No. 44:

Oh, wondrous Name, by prophets heard
Long years before His birth;
They saw Him coming from afar,
The Prince of Peace on earth.

CHORUS—The Wonderful! The Counsellor!
The Great and Mighty Lord!
The everlasting Prince of Peace!
The King, the Son of God.

After which all repeated together the thirty-fifth chapter of Isaiah, that beautiful hymn of Salvation, Healing and Holiness which is so often repeated in Zion, the sentiments of which so vividly describe the work which God is doing in and through Zion. Dr. Dowie then introduced

REV. WILBUR G. VOLIVA, ELDER-IN-CHARGE, NORTH SIDE ZION TABERNACLE.

Elder Voliva spoke as follows:

"I assure you, beloved friends, that I am glad to meet you upon this occasion. I shall be very happy to meet you in the future at our services. We come to you not in our own strength, but in the strength of Jehovah. We come to you

bringing glad tidings of a Full Gospel—a Gospel that will save the spirit, the soul and the body. We know that, leaning upon the Everlasting Arm, and so conducting ourselves that God can work through us, we shall be a blessing to you. We heartily invite you to come, and to listen to the Word of God. That is all we expect to teach—the Word of God.

"May the Lord bless you tonight."

ELDER JAMES R. ADAMS, ASSISTANT AT NORTH SIDE ZION TABERNACLE,

then spoke for a short time. During the course of his remarks he said:

"You laughed at me a few minutes ago when that stovepipe fell down and gave me a black eye. Well, soot is very easily washed off, and while I was out there washing it off I thought of something else, and that was sin, which stains the hearts of men."

A Voice—"What is sin?"

Dr. Dowie—The transgression of law.

Elder Adams—"And I thought that the blood of Jesus Christ cleanseth us from all sin, but not before we have done our part. We must first repent and go to God, confessing our sins.

"Zion comes to you with a Message of a Full Gospel and free Salvation, and may God bless all the people here tonight."

SIN IS LAWLESSNESS.

Dr. Dowie then delivered the following prelude:

A brother asked just now, "What is sin?" My answer was, "The transgression of law." Every violation of God's law is sin. Every one who in word, or thought, or deed violates God's law is a sinner, and only God Himself can forgive our past sins, and give us the power to no longer trangress, but to keep His law.

The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple.

I am so glad the friend asked that question. I give you the answer, "Sin is the transgression of law," or, as the Revised Version of John 3:4 puts it, "Sin is Lawlessness."

The Voice—"Well, I don't know what the law is."

Dr. Dowie—Let me tell you, then, what the law is.

The law is contained in the Word of the Living God. You can get it, first of all, in the Ten Commandments. You can get it in the Everlasting Gospel, and especially in the Eleventh Commandment which Jesus gave:

A new commandment I give unto you, that ye love one another; even as I have loved you.

The other commandments never rose higher than that you should love your neighbor as yourself.

This commandment requires that you should do for your neighbor what you would never expect your neighbor to do for you.

Prayer was then offered by Elder Reiff, the announcements made and the tithes and offerings received.

THE EVERLASTING GOSPEL.

Dr. Dowie then delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

The first chapter of the Gospel according to St. Mark:

The beginning of the Gospel of Jesus Christ, the Son of God.
Even as it is written in Isaiah the prophet,
Behold, I send My messenger before thy face,
Who shall prepare the way;
The Voice of one crying in the wilderness;
Make ye ready the way of the Lord,
Make His paths straight;

John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the River Jordan, confessing their sins.

Now after that John was delivered up, Jesus came into Galilee, preaching the Gospel of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel.

I desire to speak to you about the Everlasting Gospel.

The foundation of that Gospel is not Faith.

If you wish to send a man to hell, tell him to believe on the Lord Jesus Christ.

Some may say, "Dr. Dowie, we know you are wrong."

Why?

"Because Paul and Silas in the jail of Philippi said to the Philippian jailer, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' That shows you that to believe on the Lord Jesus Christ is the first thing."

It shows no such thing. Had not that Philippian jailer repented?

Voices—"Yes."

Dr. Dowie—He had beaten them and put their feet fast in the stocks, and put them in the inner prison. At midnight Paul and Silas sang praises and the prisoners heard them, and God heard them. The earthquake came, and the drunken jailer jumped out of his miserable den, no matter how beautiful it was, and drew his sword, saying, "It's no use, they are all gone; I may as well kill myself."

He was about to plunge his sword into his heart when from the innermost prison there came a cry: "Do thyself no harm, for we are all here."

What voice was that? It was the voice of the man whom he had beaten, whom he had tried to kill, whom he had dishonored, whom he had put in prison because he had cast a devil out of a woman, because he had wrought mighty works of healing. Because the newspapers were against him. The Philippian *Tribune*, the Philippian *Record*, and the Philippian *Daily News*, or their ancient equivalents, were all against him. The voice of Paul was heard, "Do thyself no harm."

When that voice went to that jailer's heart—where his sword would have been but for that voice—he then saw himself as God saw him. It took an earthquake to make him see. It takes about an earthquake to make some people see their real condition spiritually.

The Apostle Paul had a God who heard his cry, who answered by the thunders, and the lightning, and the earthquake, and the fire.

A God who answers by fire is Zion's God in every age. (Amen.)

The conviction came to his heart that the true God was Paul's God. He called for a light, and sprang in and fell at his prisoners' feet. He besought their mercy. He told them how sorry he was, how penitent he was. In his penitence, in his repentance, he cried, "What must I do to be saved?" To such a man the answer came rightly, "Believe." But if you tell a man to believe who has not repented, you will curse him; you will, perhaps, send him to hell, by deceiving him into thinking that saying "I believe" is the beginning of the Gospel.

The churches are full of people who have said, "*Credo*, I believe," but they have never repented.

REPENTANCE IS THE BEGINNING OF THE GOSPEL.

Repentance was what John the Baptist preached; it was what Jesus preached.

He said, "Repent ye, and believe the Gospel."

The tremendous blunders of the molasses minister is this wretched cry, "Believe, believe, believe. Only say you believe, and you will be saved. Everything is settled with God and man when you say, I believe."

You can say that as much as you please, and you can believe with your intellect and be damned by your practices.

Are there not multitudes in this city who say, "I believe in God the Father Almighty, Maker of heaven and earth"? Are they any better?

Voices—"No."

Dr. Dowie—It is easy to say I believe.

But the first thing is not "I believe," but "I repent. Father, I have sinned against heaven, and in Thy sight: I am no more worthy to be called Thy son: make me as one of Thy hired servants."

That is the place to begin. Repentance.

Jesus said:

I am not come to call the righteous, but sinners to repentance.

Jesus said:

Except ye repent, ye shall all in like manner perish.

The Apostle Paul preached Repentance toward God and Faith in in our Lord Jesus Christ.

Repentance! Repentance!

You thieves, you must give back what you stole! You liars, you must confess the lies you have told!

If everybody in Chicago who had stolen repented tonight, there would be a great deal of money change hands tomorrow morning. (Applause and laughter.)

If every Ananias and Sapphira in the Church were to fall dead for telling a lie, how many funerals would there be tomorrow?

Repentance is the first thing.

That goes deep.

Do you desire to put your foundation upon the Eternal Rock? Dig deep! Dig deep! Get up the muck of your past lives. Dig deep! Dig deep! Get to the Rock.

THE ONLY WAY TO GET TO THE ROCK IS TO DIG DEEP.

Go back into your lives. If they went back into their lives, doubtless there are many husbands here who would have a sad tale of sin and deception to unfold, tonight, to the listening ears of their patient and deceived wives.

You women are not all angels, either. (Laughter.) There are some of you who were liars from the very start. You had such a beautiful complexion, and a lovely form, when your lover saw you! When he married you he found that you had bought your complexion in a paint-shop, and found your lovely form was all stuffing. (Laughter.) You wretches! You miserable liars! You seemed to have such sweet tempers, and how sweet you were! You turned out vixens, and constant naggers.

You are not all angels, although for the most part you are a great deal better than these men who said, when they married you: "Bessie, be my wife. Oh, be my wife! (Laughter.) Be my wife, Bessie; be my wife, and your society will be the object of my life."

You scoundrel! You are a member of every society in town except the Home Society. (Laughter and applause.) Oh, you liars!

What confessions you have to make! You belong to the Elks and the Buffalos, the Red Men and the Odd Fellows, and you are a Mason and a Woodman.

You are splendid joiners. You join everything.

You wretched liars! You are nice husbands. You must repent! You must leave the Secret Lodge, and all "the unfruitful works of darkness," and seek to "walk in the light."

Some of you women belong to the Eastern Star and the Maccabees. You women who neglect your homes and neglect your God, and neglect your duties to go to—what? To these wretched Secret Societies which dig the grave of happiness, and dig the grave of home, and dig the grave of justice, and dig the grave of the Nation. May God smite Secretism. (Applause.) Zion will make it hot for the Maccabees, and every other kind of secret society wasp: for they are not honey bees, but hornets.

I will vex the soul of you Mah-hah-bones, you Masons, who weep over Hiram Abiff, the son of the widow, and smell his stinking body every night! (Applause and laughter.)

You miserables, you are talking about the resurrection of Hiram Abiff by King Solomon! Hiram Abiff never lived, and King Solomon never resurrected him. You have all that humbug in your hearts, and think you are Christians, do you? You Masons think you are Christians, and yet you dare not name His Name within your Lodge. How can you be so hypocritical?

MASONRY IS UNCHRISTIAN AND ANTICHRISTIAN.

You know it to be true, that in all the thirty-three degrees of straight Masonry in the Scottish Rite the Name of Jesus is not once mentioned. You know it to be true that in the three degrees of the Blue Lodge, which are the fundamentals of everything in Masonry, the Name of Jesus is not mentioned. You know that every place where there is a quotation from the Bible in which His Name should occur, it is cut out. Yet you have been fooling them with the lie that Masonry is founded on the Bible. You know perfectly well that Jesus Christ dare not be mentioned in a Lodge. His Name is tabooed; for the infidel and the Jew and those who deny His Divinity are your "brothers."

What does Zion mean by repentance?

Zion means exactly what God means: that you must confess and make right your wrongs. If you have lied, you must make it right. You must confess it if you have lied to wife or husband, or to employer or fellow employee. If you have defrauded, you must restore.

Zion demands a real Repentance, full confession and restitution. You have no right to say you have a spark of faith unless you have repented. Repent! Repent!

Repent ye and be baptized every one of you in the Name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost.

If you truly repent, you will quickly be baptized.

"Doctor, I was baptized when I was a baby."

Do you call the sprinkling of a little water on a baby's nose baptism? Where do you find that in the Bible? There is no such thing in the New Testament.

Those who are baptized are those who repent. A baby cannot repent, and a baby cannot believe. Is a baby, therefore, a subject of baptism?

Voices—"No."

THE BAPTISM WHICH CHRIST GAVE IS A TRIUNE BAPTISM.

Dr. Dowie—Repent and be baptized, every one of you, into the Name of the Father, and of the Son, and of the Holy Ghost.

That is what Christ commands:

Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

Is He the same always?

Audience—"Yes."

Dr. Dowie—The same yesterday, today and forever?

Audience—"Yes."

Dr. Dowie—Is He the same Saviour, Healer, Cleanser, and Keeper?

Audience—"Yes."

Dr. Dowie—Is He with us all the time?

Audience—"Yes."

Dr. Dowie—Is Mr. Moody right in practically saying that Christ is not the same Healer?

Audience—"No."

A Voice—"Does he say so?"

Dr. Dowie—Of course he says so. He says you have to go to the doctor first and to the Lord next. That is not putting the Lord as the Healer. It makes Christ a last resort.

I go to the Lord first, and to the Lord last, and to the Lord all the time. God said, "I am the Lord that healeth thee," and Mr. Moody says, "Go to the best doctor; trust him, and then trust the Lord."

The Bible demands that you shall trust the Lord from the first to the last. It is a most insulting thing to the Lord Jesus Christ to say, "I will trust the doctor, and then I will trust Thee. But I will only seek Thee when I am compelled to do so."

Zion says you are to repent of trusting man.

Cursed is the man that trusteth in man.

You have to trust God.

Some may say, "Oh, Doctor, those days of healing are long gone by. The Lord does not heal now."

Do you wish to see a demonstration? Every one in this room who has been healed through faith in Jesus Christ, stand. (About one hundred arose.)

A HUNDRED WITNESSES TO PRESENT-DAY HEALING THROUGH FAITH IN JESUS.

Were you healed through faith in Jesus?

Witnesses—"Yes."

Dr. Dowie—Who healed you?

Witnesses—"God."

Dr. Dowie—Did He use me as His minister?

Witnesses—"Yes."

Dr. Dowie—Did I charge you anything?

Witnesses—"No."

Dr. Dowie—A real salvation saves, and a real healing heals.

Some may say, "Oh, Doctor, Christ is not the same today."

Then the Bible is a lie. I have just shown you those in this room who have been healed.

"Nervous disease! Nervous diseases!" says some little whipper-snapper of a student at the Rush Medical College. "The people never were sick. It was all imaginary."

Is a cancer imaginary? Not quite.

Was that story of Mrs. Ruby imaginary? (LEAVES OF HEALING, Volume V, Number 49.)

These infernal newspapers do not tell the truth. They lie all the time.

"Oh, Doctor, put it softly," said one to me; "they make mistakes."

Make mistakes! The *Daily News* does not make a mistake. The *Record* does not make a mistake. The *Tribune* does not make a mistake. They lie on purpose. They make no mistakes.

The newspaper press of this city is the most accursed thing out of hell. What kind of men are these who seek to control the public mind? Most of them smoke and drink and stink, and do everything but think and pray. They are anonymous assassins—stabbing truth and virtue in the darkness and parading falsehood and vice in the attire of their murdered victims. But God will smite and expose those whited sepulchres, even as Christ did in Jerusalem long ago.

I HAVE DEFIED THE NEWSPAPER PRESS OF CHICAGO.

A number of years ago, a number of reporters came to interview me in my office, which was then in the Pullman Building in this city. I said, "Boys, is there one of you said your prayers this morning?" They all scratched their heads and

looked at one another. I said, "Would you like your mothers to know where you were last night?"

"D——d if I would," said one; "Blowed if I would," said another.

I said, "Were you not with harlots and gamblers, you dirty young dogs?" They said, "What are you saying?"

I said, "I am calling you dirty young dogs. What are you?" "Well, Doctor, you are not polite."

I said, "I did not start out to be polite; I started out to be true. What are your editors, who are so angry with me for speaking the truth yesterday in Washington Hall? They are liars. Go back and tell them I care nothing for what they write. Let them curse me! Their praise of my work would be my disgrace. Let them curse me! Let them lie about me as they did about my Master. He said of the writers of His day, 'Ye scribes, ye generation of vipers! How shall ye escape the damnation of hell?' Do you think I care a pin for your threats of vengeance? Not a pin!"

I care nothing for the *vox populi*. Zion believes in the rule of God, not of the people: for they do not know how to rule themselves.

Zion believes in a perfect salvation for spirit, soul and body.

Man has a tripartite nature and is not a dual being. Zion believes in the cleansing of spirit and body, a perfect redemption.

Was that not what Jesus preached?

Audience—"Yes."

Dr. Dowie—Has the Gospel changed?

Audience—"No."

Dr. Dowie—That is what Zion teaches, that is what Zion practices, and that is what Zion lives. Zion tells you people you have to believe that or be damned. You have to believe what God says; you have to believe in Divine laws. If you do not fully obey the Divine laws, you will get into trouble. If you do not obey Jesus Christ, He will be, not the Rock upon which you build, but that which falls upon you. He will grind you to powder.

You cannot trifle with Jesus Christ. He has all power in heaven and on earth, and you have to obey Him. You have to surrender your spirit, your soul, your body, your time, your talents, and toil for Him, and live for Him, and, if need be, die for Him. That is Christianity.

It is not Presbyterianism; it is not Methodism; it is not Baptist religion.

Oh no! Theirs consists of oyster suppers and cake walks. (Laughter.)

"Doctor, are you not friendly to the churches?"

Oh yes, I am very friendly to the churches. I would like to smash nearly every one of them.

I PRAY GOD TO SMASH THE ORGANIZATIONS AND TO SAVE THE PEOPLE.

God had to smash the organizations of His own Church to save the people. He had to smash the Jewish Church.

Was He not the Founder of the Jewish Church?

Audience—"Yes."

Dr. Dowie—Did not God establish the office of High Priest?

Audience—"Yes."

Dr Dowie—Did He not establish the whole priestly office?

Voices—"Yes."

Dr. Dowie—When Christ came they said, "Are you going to reform the Church?" Jesus said, "If you put a patch into that old coat, you will make it worse. If you put new wine into that miserable old wine skin, you will burst the bottle."

In like manner it has come to pass today. You cannot put the old-time Gospel into the new-time Methodism; it will smash the bottle, because it is only an old miserable goatskin controlled by the Masonic Mah-hah-bones for the most part.

Zion does not pretend to be at peace with the churches. Zion is at War with the churches Zion accepts the battle, and Zion will fight it out on this line. It is the good fight of Faith, and a fight for the salvation of all men.

May God give victory to those who are right. (Applause.)

"Doctor, do you not think God can do something with the churches yet?"

No. As organizations they have gone to the Devil. The bishops and the members and the leading ministers of the Methodist Church have gone to Freemasonry, where Christ is not named. The majority of the leaders of other churches no longer preach Repentance; they no longer preach a Living Faith; they no longer demand godly living. They live all kinds of lives.

"Doctor, I would like to know who you are."

I can only tell you I am God's Messenger, and I have God's Message. I love all men. I never fought a battle for God yet with any malice in my heart.

My battles have always been fought for the purpose of winning the victory for God and for humanity. I shall stand up and defend the truth. I shall earnestly contend for "the faith once for all delivered to the saints"; for the Everlasting Gospel of Salvation, and of Healing, and of Holiness through faith in Jesus Christ, my Lord and God. (Amen.)

I shall fight for that. It is the old-time religion whcih tells me Jesus saves me, heals me, cleanses me, keeps me, and will take me safe to heaven.

Hallelujah for the old-time religion! (Amen.) Every one who desires to give his heart to God, stand. (The greater part of the audience arose.)

Now, pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs; to repent, to restore, to confess, to do right in Thy sight, and to all men. Give me Thy Holy Spirit that I may have power over all the enemy within me and without me; that I may walk in wisdom, in love, in purity, in the faith of God, and reach heaven, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Audience—"Yes."

Dr. Dowie—Will you live it?

Audience—"Yes."

Dr. Dowie—God help you.

After the hymn "Sin No More" had been sung, the services were closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

"The Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them."—Exodus iii. 7, 8.
"Thus saith the Lord, the God of Israel, LET MY PEOPLE GO!"—Exodus v. 1.
"Why dost thou use many medicines."—Jer. xlvi. 11.
"Ye are forgers of lies, ye are all physicians of no value."—Job xiii. 4.
PILLS
PILLS
PILLS

ZION'S HOLY WAR.

PRELUDE: METHODISM AND ITS HATRED OF ZION.
SERMON: REAP, FOR THE HARVEST OF
THE EARTH IS OVERRIPE.

THE opening of the third week of the Three Months' Holy War Against the Hosts of Hell in Chicago, on Lord's Day, October 15, 1899, was signalized by unmistakable evidences that the fighting had begun in earnest all along the line. Interest and attendances were largely increased; secular and religious press opposition had become more bitter; the denominational ranks had begun to feel the disastrous effect of the heavy cannonading from Zion's artillery, and had set up a howl of bravado, defiance and abuse, which deceived no intelligent persons, serving only to show more clearly where the shots had taken effect.

After a season of prayer and consecration at the early consecration meeting in Zion's Hall of Seventies, and another in Zion Home Assembly Room, the General Overseer delivered a stirring address at the North Side Tabernacle, before an audience which filled the place. The weather throughout the whole day was unseasonably hot, reaching ninety degrees, and causing general distress. But it did not seriously affect the throngs who come to Zion.

In the afternoon, at Central Zion Tabernacle, with every token of approval from the splendid audience of over two thousand five hundred persons, the General Overseer, in speaking of the recent action of a conference in the Methodist Episcopal Church South, in expelling from fellowship two godly and successful ministers, because they distributed among their people LEAVES OF HEALING and A VOICE FROM ZION, demonstrated the fact that this Sampson among denominations had sold out the last vestige of its power to the Masonic Delilah and had, as an organization, gone wholly to the Devil.

This prelude was followed by a striking declaration of Zion's sacred mission in connection with the harvest of the

earth, now overripe, and a warning to the world that the tares, the children of the evil one, were about to be burned with fire, according to the command of the Lord of the Harvest.

A. W. N.

Central Zion Tabernacle, Lord's Day Afternoon, October 15, 1899.

The meeting was opened by singing Hymn No. 159.

The Scripture lesson was read with great impressiveness and mighty effect from the fourteenth chapter of the Book of Revelation.

Prayer was offered by Dr. Dowie, the announcements were made and the tithes and offerings received, after which Dr. Dowie said:

I have promised to say something in the way of a prelude before my afternoon address, and the subject which I have announced before my sermon is, as you will see:

METHODISM AND ITS HATRED OF ZION.

There is no use mincing matters. The longer we live the more we are convinced that it is our duty to use great plainness of speech. So long as the truth is spoken in love, we may speak it as plainly as we please.

The Methodist Episcopal Church both South and North has been distinguishing itself for a long time by a series of very bitter attacks upon Zion.

This began away back in 1889 on the Pacific Coast, when from being friendly to myself the Methodist body suddenly became antagonistic. My first services in San Francisco, when I landed in 1888, were attended by very large numbers of Methodist ministers, who spoke in the kindest manner. Many of them threw open their churches, and earnestly asked us to use them.

I had missions in San Francisco and in surrounding cities which were very largely attended by Methodists.

The University of the Pacific showed me very much kindness and attention, and I remember one of the largest missions I had was held in the First Methodist Episcopal Church, San Jose, in the Santa Clara Valley, not very far away from San Francisco.

But within a few months all was changed.

CRITICISM OF SECRET SOCIETIES STIRS UP ENMITY OF METHODISTS.

It was found that I was a very severe critic of Secret Societies, and especially of Masonry—that dark deviltry which is cursing this country; that antichristian abomination which must be destroyed if the Church of God is to be triumphant.

Secretism in every form, and Masonry especially, is absolutely opposed to Christianity.

No man can be a true and sincere Christian and a Freemason at the same time.

It is simply impossible, because when he enters into a Masonic Lodge, he is forbidden to use the Name of Jesus Christ.

The Lodge, although it uses the Bible for a form and a deceit, in its manual, of which we have scores of copies, eliminates the Name of the Lord Jesus Christ, especially in the Scottish Rite Masonry, in its thirty-three degrees.

There are many Masons present who have been through these thirty-two and thirty-three degrees, and they never heard the Name of Jesus Christ once mentioned in the Lodge.

The resurrection they talk of is not the resurrection of Jesus, but the bogus resurrection of Hiram Abiff, the son of the widow of Tyre, who never existed, and never was resurrected by King Solomon.

When the lodges of the Pacific Coast found that I was antagonistic to Masonry, I very quickly found that the Methdodist ministers and bishops, the leading men of the Methodist Church, and their boards of management, who were all Freemasons, began to lie about me, to shut their churches against the Divine Healing Mission, and to unsay all the good things they had said and to say the very opposite.

This persecution began, therefore, ten years ago, in 1898.

It has continued, and Zion has had to take the place that God compels her to take—a position not of friendship, but of antagonism, direct and bold, against existing apostate Protestant institutions, as well as against the apostate churches of Greece and Rome.

You who have been readers of LEAVES OF HEALING and attendants on my ministry for five years do not need me to rehearse to you what I have written, what I have spoken, and what I have lived in this matter.

During this last week the papers have in Chicago received and published long telegrams from Oakland, California, concerning the proceedings of a Methodist Conference which expelled two ministers for heresy.

I hold in my hand a series of letters written by ministers who have been expelled from the Methodist Episcopal Church South, in Oakland, California, which is just across the bay from San Francisco.

I will first refer to the printed records, which are officially and exactly given to the papers in San Francisco.

Now the San Francisco *Chronicle* of this day week, October 8th, contains a long article entitled:

EXPELLED FROM THE MINISTRY.

TWO METHODIST PASTORS ARE GUILTY OF HERESY.

Rev. W. D. Taylor and Rev. S. T. Reeve Found at Fault.

The Two Glergymen Confess They Circulated Theological Literature That is Deemed to be Heterodox.

The annual conference of the Methodist Episcopal Church South in Oakland yesterday declared W. D. Taylor, pastor of the Methodist Church at Willows, and S. T. Reeve, pastor of the Methodist Church at Orland, guilty of heresy. The charges were made yesterday morning by Presiding Elder J. Emery, of the Colusa District, who called up the matter in the conference, and said that he was of the opinion that an investigation should be held. According to Methodist discipline, this suggestion from the Presiding Elder was equivalent to a request that an investigation be held, and Bishop Duncan appointed A. Odom, R. F. Allen and W. E. Vaughan to act in the matter.

The members of the committee thus appointed went into a secret session with the accused pastors, after which the following findings were reported to the Bishop:

"We, the committee appointed to investigate the complaint against W. D. Taylor, report, after due investigation, a trial necessary, and make the following findings in the charge of distributing publicly and privately doctrines contrary to our articles of religion: During the summer of 1899 W. D. Taylor circulated in the bounds of the Colusa District, at Willows, Princeton and Colusa, Dowie literature, and he acknowledged the fact to the Presiding Elder, Joseph Emery.

"In the case of S. T. Reeve the charges are the same, with specifications as follows: During the month of September, 1899, S. T. Reeve circulated in the home of Joseph Emery the Dowie literature, and acknowledged the fact to Joseph Emery. During the month of July, 1899, S. T. Reeve circulated in the home of J. M. Pratt, Dowie literature, and acknowledged the fact to J. M. Pratt. On July 25, 1899, S. T. Reeve wrote a letter to J. M. Pratt advocating heresy. During the session of the Pacific Annual Conference, in Oakland, California, on October 7, 1899, S. T. Reeve acknowledged in open conference that he had during the conference now closing circulated Dowie literature."

A trial committee was then asked for and the Bishop appointed W. J. Mahon, W. A. Booker, I. F. Betts, J. A. Batchelor, D. Booher, F. M. Stanton, W. E. Phillips, C. E. Clark, Z. J. Needham and H. W. Curran. Upon Rev. J. J. N. Kenney was imposed the duty of acting as prosecutor. The committee remained in session all afternoon, and at the evening session of the conference made the following report:

"We, the committee of trial in the case of Revs. S. T. Reeve and W. D. Taylor, find each of them guilty as charged in the bill of charges and specifications, they having confessed their guilt, and we recommend that they be expelled from the ministry and membership of the Methodist Episcopal Church South. (Applause and laughter.)

Why, you seem to be happy. (Laughter.)
Then it is signed by all the members.

The report of the committee was adopted without discussion. The expelled ministers hurriedly left the conference and did not return. Secre-

tary Renfro, of the conference, is authority for the statement that it is not likely they will ever be seen in a Methodist church again.

I think that is right.

The charges preferred against the clergymen are that they have circulated the literature of Rev. Alexander Dowie, a Chicago religionist, who some years ago made this city his temporary residence. The Dowie theology, according to orthodox Methodism, is heterodoxy of the rankest kind. Before the trial committee the accused clergymen admitted that they had circulated the literature, and had accepted its teachings, although they said they had not renounced Methodism; but the committee was not long in coming to the conclusion that there was no place in the Methodist fold for Rev. Mr. Taylor and Rev. Mr. Reeve.

Bishop Duncan disliked very much the idea of discussing the affair, and remarked that it was exceedingly painful for him even to think of the incident, which, in a measure, had marred the enjoyment of the conference. While he did not say so in so many words, he gave the impression that he approved of the action of the committee.

Presiding Elder Emery gave the findings his approval, and said: "These clergymen knowingly circulated this Dowie literature, which all the members of this conference know to be vicious, heterodox, and a direct blow at the existence of Methodist institutions. I regret that it was my duty to make the charge, but at the same time I know that the belief of Methodism"——

Now, I want you to notice this, for this is the statement of the man who was responsible for the excommunication of these brethren. He says:

——"the belief of Methodism and the Dowie teachings *have nothing in common.*"

I desire you to remember that sentence.

"The belief of Methodism and the Dowie teachings have nothing in common. The trial ended in the only manner possible, for every effort was made to get the two gentlemen to see the error of their way, and if they could not return to the simple teachings of the Church to withdraw and enter the field to which they believed they were called. They refused to adopt either course, and it remained for the Church to take action."

They were accordingly expelled from membership and from the ministry of the Methodist Episcopal Church.

I think I will place the facts before you still more clearly by reading you Mr. Reeve's own letter concerning this. Would you like to hear it?

Audience—"Yes."

Dr. Dowie—I do not know these brethren at all personally. They simply have been, like thousands of others, readers of LEAVES OF HEALING and of A VOICE FROM ZION. They have written to me previous letters which I should like to read, but they would be too long. These letters give me very interesting accounts of their work, and how God was blessing them.

LETTER OF REV. S. T. REEVE, EXPELLED FROM METHODIST CONFERENCE FOR HIS FAITH.

OAKLAND, CALIFORNIA, October 7, 1899.

REV. JOHN ALEX. DOWIE.

Dear Brother:—The conference of the Methodist Episcopal Church South is in session in this city. It began Oct. 4th. We attended the conference. Three ministers of the above mentioned Church brought charges

against Rev. W. D. Taylor and myself for circulating the literature of the Christian Catholic Church, which said that the M. E. Church South was apostate and going to the Devil.

These charges were made after I read my report of thirty conversions and a new church being built.

Mr. Taylor also gave in an excellent report; in fact, the best one he ever gave in all his ministry. Then the charges were brought in.

It seemed as if an explosion had taken place. Friends begged us for the Church's sake and for God's sake to take it all back, for it would ruin the Church; but we said, No.

We came before a committee, and there also said, No. Then I showed the committee how it was that the churches were apostate and gone to the Devil. I proved it, too.

Then Taylor gave them an outline of the Christian Catholic Church teachings. It made some of the committee very uneasy, especially the president of the committee, who is an old stinkpot. He just got up and "bucked" and snorted. My, he was mad!

God bless the committee.

They have turned us out, and we are free, glory to God!

We are trusting and praying that God may open up the way for us to go to Zion to receive her welcome and her teachings.

God bless Dowie—God bless the Christian Catholic Church.

Your Brother in Jesus' Name, REV. S. T. REEVE.

Freed from bondage October 7, 1899. Glory to God. (Applause and laughter.)

Now, you Methodists, you had better sit still and take your medicine nicely. (Applause and laughter.)

This conference has said that the

METHODIST EPISCOPAL CHURCH HAS NOTHING IN COMMON WITH THE TEACHINGS OF ZION.

What are the teachings of Zion? I will ask this audience, thousands of whom have attended my ministry and read the literature which I have produced, is not the first teaching in Zion that a man must repent of his sins?

Audience—"Yes."

Dr. Dowie—Is it not demanded that he shall also make restitution to those whom he has wronged?

Audience—"Yes."

Dr. Dowie—Is it not demanded then that a man shall have faith in God our Father through faith in Jesus Christ for the forgiveness of his sin?

Audience—"Yes."

Dr. Dowie—Is it not demanded then that he shall trust in God for all things and live a holy life?

Audience—"Yes."

Dr. Dowie—Is he not directed to give his spirit, soul and body wholly to God, and to believe what God in the ancient Dispensation said, "I am the Lord that healeth thee"?

Audience—"Yes."

Dr. Dowie—And that Jesus Christ is the same Saviour, Healer, Cleanser and Keeper?

Audience—"Yes."

Dr. Dowie—And the Methodist Episcopal Church has nothing in common with it? Very well, then, the Methodist Church by saying that has proved that it has gone to the Devil.

The Methodist Episcopal Church is getting very mad; but this is not the way to prevent the spread of Zion's Doctrines in the Methodist Church. It is the way to increase Zion; it is the way to strengthen Zion; it is the way to make a great landslide in the Methodist Church, which is cracked all through now. (Amen.)

THE ROCK RIVER CONFERENCE MAKES A GREAT BOAST OVER A GAIN OF HALF A MEMBER PER CHURCH PER ANNUM.

Oh, how they have boasted this last week that at last the tide has turned. At their conference a year ago they reported a loss of one thousand members. At the conference a few days ago they reported a gain of one thousand three hundred, and now they shout, "Look! What a splendid result!"

What is the result?

If their figures are to believed—and I say boldly I do not believe them, and I have good reason for saying so—but if the figures are to be believed, they have gained exactly three hundred members in two years.

That is one hundred and fifty members per annum in the whole conference. I am informed that there are three hundred churches in that conference. Each church, therefore, has gained, on an average, exactly half a member a year, and they are whooping with delight. (Applause and laughter.)

Half a member a year! It takes a church, with its board of management, its Epworth League, its "exhausters" (laughter), and all its various agencies, oyster suppers included (laughter), a whole year to make half a member! (Applause and laughter.) Then they finish him off in the second year. (Laughter.) It is ridiculous to call that progress.

Here is Zion, despised Zion. In two years and seven months we have baptized five thousand two hundred and thirty. We have baptized more than two thousand a year lately.

We have been growing in our fellowship for some time at considerably over one thousand members a month, taking the whole of our various branches throughout the country and the world. When this Church was formed, on February 22, 1896, we had less than five hundred members. Today we have more than thirty thousand. Thank God for that. (Amen.)

Now this Methodist Church sets itself up and says it has "nothing in common" with Zion. I believe it. (Laughter.)

ZION'S RECORD AS AN INSTRUMENT IN GOD'S HANDS.

Zion has baptized within the past few years more than two thousand ex-Roman Catholics, thanks be to God, but Methodism has "nothing in common" with that.

Zion has brought thousands out of darkness into light, out of sin and Satan to God, out of sickness into health, out of unhappy lives into happy lives, and planted happy homes, has she not?

Voices—"Yes."

Dr. Dowie—Zion's work has increased the prosperity of the people. Drunkards and harlots have been won to God. We have a Home of Hope, which is constantly filled with from fifteen to twenty women, and a number of their babies. We have baptized more than twenty out of that Home of Hope within the last six months. They were won to God from the deepest depths of sin. We have restored them to their families and their friends, and their mothers and their fathers, and their God. Methodism has "nothing in common" with that, has it?

Audience—"No."

Dr. Dowie—Then where is Methodism? Is it on God's side, or the Devil's side?

Audience—"On the Devil's."

Dr. Dowie—I will accept the issue. I will declare that, as an ecclesiastical organism, Methodism has gone to the Devil.

A Church which can produce only one member per church in its conference for two years has no right to exist.

No man living would invest his capital with a return of one-half of one per cent per annum.

He would know that his business had gone to the bow-wows. (Laughter.)

I accept the War against apostate Methodism: for "the battle is the Lord's."

A sweet little girl came on the platform just now and held a dollar in her hand. She said, "For you, Dr. Dowie." I kissed her and asked what for? She said, "For de Holy War." (Applause.)

Even Zion s little children rejoice in this Holy War.

We are in this Holy War, and, thanks be to God, we are not in it for three months only.

WE ARE IN IT TO THE END OF THE WAR.

We are having a special three months before the year ends, but after the year is ended we will carry the War into that apostate Methodist Church, which drives out of its ministry and its membership men against whose moral and spiritual character there is no charge. They were driven out simply because they conscientiously believed what Zion taught, and circulated a few tracts, and a few copies of LEAVES OF HEALING. There is the liberty of Methodism! What liberty has it?

If these men had been Mah-hah-bones and had been to banquets of Masons and gotten drunk and were gluttons, there would have been nothing said about it.

If they had been like a distinguished member of their book concern in Cincinnati, a taker of a bribe of one hundred and eighty dollars, there would have been nothing said about it.

If they had been like another taker of a bribe in connection with the publishing of a hymn-book, there would have been nothing said about it.

If they had been like another who was recently praised in this city, but was driven out of his Church for immorality, whose wife is living apart from him, who is today prominent in the ministry, there would have been nothing said about it.

But these men in California who have been expelled from membership and office for the alleged crime of spreading "Dowie Literature" are living good and holy lives, and yet they are driven out of the ministry, for the Methodist Church has nothing in common with repentance, with faith, with healing, with holiness, with salvation, with anything that belongs to God, unless it will at the same time benefit Methodism.

It is no longer the Methodist Episcopal Church.

CALL IT THE MASONIC EPISCOPAL CHURCH.

Friends, Zion is at war. Thank God for this opportunity of pouring a little hot shot into that miserable Mah-hah-bone Methodist community. Vast numbers of excellent Christians are still in that Church.

May God destroy the organization and save the people. (Amen.)

They are wounded and being carried off the battlefield. (Applause and laughter.)

They are being wounded in all directions, and the Devil is carrying them out.

In the *Northwestern Christian Advocate* of September 6th, printed in this city, in a bitter article headed "As to Dowie," it says:

> The world is full of invalids, sickness and suffering. Some people go to ignorant doctors; some go to utter quacks; some summon good doctors, but are unwilling to await the gradual cure of diseases which are inherited, or have taken possession of their bodies during years of violation of health-conditions; some suffer from ills which are complicated by this or that manifestation of hysteria, and others have become addicted to the habitual consumption of quack medicines whose advertisement has become a science and whose profits breed millionaires.

That cannot apply to me, for I have never had a single advertisement for any of these things in LEAVES OF HEALING.

But their own mouthpiece is their own condemnation: for this Masonic Episcopal Methodist paper, which is speaking against quack advertisements, prints many of them. I will read to you some advertisements which appeared on Septem-

ber 6th, in this very same issue of the *Northwestern Christian Advocate.*

ADVERTISEMENTS OF QUACK MEDICINES IN A METHODIST PAPER.

All listen and see what they advertise:

CANCER, SALT RHEUM, RHEUMATISM, PILES,

And all blood diseases cured by fluid and solid extract of RED CLOVER BLOSSOMS. D. NEEDHAM'S SONS,
17 Inter Ocean Building, Chicago.

Is that not a quack business?

CANCERS CURED.

The absorption process a conceded success. Scarcely a failure in sixteen years. No knife. No caustic. No blood. No pain. Write Dr. Hess, of Grand Rapids, Mich., for particulars and references. For cancer of the breast, if not broken out, treatment can be sent.

TRIAL PACKAGE FREE!

If any reader, suffering from rheumatism, will write to me, I will send them (free of cost) a trial package of a simple and harmless remedy which cured me and thousands of others, among them cases of over forty years' standing. This is an honest remedy that you can test before you part with your money. Address JOHN A. SMITH,
204 Summerfield Church Building, Milwaukee, Wis.

Red, Rough Hands and Wrists cured and kept soft while you work by SHEGOCKO, or money back, 25c and 50c. Trial, 10c for postage and package. Live canvassers wanted.
SHEGOCKO Co., Sta. P, Chicago, Ill.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston Publisher, says that if any one who is afflicted with rheumatism in any form, or neuralgia, will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

The next thing is:

NO FAITH CURE
ABOUT STUART'S DYSPEPSIA TABLETS.

Then there is a half column of that.

Honor is Purchased By Deeds we Do.
HOOD'S SARSAPARILLA.

And:

PARKER'S HAIR BALSAM.
SWIFT'S PREMIUM HAMS.

And:

Wesley Hospital—Curable and non-contagious diseases.

SCIENCE OF RELIGION,
OPEN COURT PUBLISHING CO.

That is an ungodly and bad book.

Just Published.
THE PSYCHOLOGY OF REASONING.
By Alfred Binet.

Another bad book.

And then: A sermon on "The Exaltation of Christ," by Dr. So-and-so, and "the members were uplifted." That sermon was preached by a man who had to be removed from an M. E. Church in this city because of his wicked conduct.

The fact of the matter is this, they who are saying these things have their papers full of these quack advertisements while they write these foolish articles about Zion.

ZION HAS NOT TAKEN FROM THE WORLD ONE SINGLE PENNY.

During the whole five years that we have printed LEAVES OF HEALING we have not asked the world to pay us a single cent. We have not advertised a single thing. We have simply told the truth of God, and left the paper to win its own way. The other day we published an edition of twenty thousand of one of our weekly papers, and my assistant manager tells me that he will have to publish practically twenty thousand more very soon. I think we will probably sell forty thousands copies of that one edition, before it is two months old.

We thank God that after all, wicked as this city and land is, there are thousands and tens of thousands who are welcoming the truth that God is giving in and through Zion. (Amen.)

I am glad that the Methodist Church is proving what we have said. If they were not proving it, we would be found false witnesses.

"Pity 'tis, 'tis true"; but it is true that the Methodist Church has gone to the Devil.

If there is no more need for prayer—and that is what Zion is constantly engaged in—and if they are to expel every one who believes in Divine Healing and in prayer to God as the Healer of disease, why do they not begin to cut out of their own hymn-books the hymns which teach Divine Healing?

DIVINE HEALING IS TAUGHT IN METHODIST HYMNS.

Why do they not throw out of the Methodist hymnal, "Jesus, Lover of My Soul"?

> Thou, O Christ, art all I want;
> More than all in Thee I find;
> Raise the fallen, cheer the faint,
> Heal the sick, and lead the blind.

Charles Wesley was not fit to be a Methodist according to the Methodist Episcopal Church South Conference.

He ought to be condemned. His hymn ought to be thrown out, and his memory ought to be blasted by that conference, because he said that Christ was the Healer of His people.

They had better throw out their very first hymn, "O for a Thousand Tongues to Sing," the last verse of which is:

> Hear Him, ye deaf; His praise,
> Ye dumb, your loosened tongues employ;
> Ye blind, behold your Saviour come;
> And leap, ye lame, for joy.

Why do they not fling that out of their hymnal? Why do they not cut out of their Bibles the words:

I am the Lord that healeth thee.
I am the Lord, I change not?

Why do they not get a new Bible as well as a new hymn-book? They need it? They had better go to the Freemasons, and they will get their Bible and their hymn-book there.

They will not find any Christ in that Bible, and they will not find any Christ in that hymnal.

That is where they have gone.

That Church is no longer Methodist; it is Masonic.

It has gone to the Devil, root and branch, and may God save the people who are in it. (Amen.)

REAP, FOR THE HARVEST OF THE EARTH IS OVERRIPE.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, for Jesus' sake.

TEXT FROM REVELATION 14:15, 16.

And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

And another angel came out from the Temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle and reap: for the hour to reap is come; for the harvest of the earth is overripe.

Friends, the harvest of the earth is not only ripe, but it is overripe.

You have seen a harvest where the grain is so ripe that it is falling out on the land, and you have seen the eagerness of the farmers to put in their reapers and reap; for, if they delay, much will be lost.

So it is today.

We must be Swift Witnesses, and Zion must be a sharp threshing instrument having teeth. A sharp sickle of truth must be used, for the harvest must be fully and quickly gathered. May God make Zion to go forth with tens of thousands of sharp sickles. (Amen.)

A great many people in this city are saying, "We want peace."

If you want Divine peace, you will only get it by a right use of the Sword of the Spirit, which is the Word of God.

Jesus said:

I am not come to send peace on earth, but a Sword.

The Sword of the Spirit is the Word of God.

That is the sickle of truth, and now, with the Word of God, Zion must go forth into the harvest fields, where there are two classes of people to be met.

Our Lord Jesus Christ, in the passages which I have quoted in connection with the very suggestive cartoon by our Brother Champe in the last issue of LEAVES OF HEALING, said:

> The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while we gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

When the disciples came into the house that night they asked the Lord what this parable of the tares meant, and, in the Revised Version, this is the reading:

> And He answered and said, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the Kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the Devil: and the harvest is the end of the world; and the reapers are angels.

I desire to make plain to you what I believe is going to happen.

There are just two classes of people in this world.

The one class is arrayed with God fighting the Devil and all evil, and the other is arrayed with the Devil fighting God and all good.

Which side are you on?

Voices—"God's."

Dr. Dowie—

THE DUTY OF ZION IS, FIRST OF ALL, TO ROOT UP THESE TARES.

These tares are the children of the wicked one. God is determined to have every wicked person either into His Kingdom or out of this world.

There is one thing certain: the wicked are going to be burned by the fire of their own evil passions.

There is another thing certain: Zion must go into this field and take out these tares that the Devil has sown.

We have to take these Methodist tares out of the Church.

We have to take these false doctrines out of the Church.

Every man who, in the Church of God, professes to be a Christian and is not a Christian, has to be taken out and shown to all the world as a humbug, a cheat and a hypocrite, and flung into the fire.

That is just what has to be done with him.

It is a very hard thing to say, but that is the mission of Zion.

But unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the Day that I do make, saith Jehovah of Hosts.

The wicked must be trodden down.

We have to tread down the betrayer of the Christ of God in His nominal Church. We have to tear them up as well as tread them down, and fling them into the fire.

We have to take every apostasy and fling it into the fire, and then we have to gather in the sons of the Kingdom into the garner of God.

The fight is on.

It is a fight against evil men.

It is a fight against evil women.

It is a fight against evil spirits.

It is a fight against the powers of evil on earth and every fiend in hell.

It is a fight in which every angel in heaven is on our side.

It is a fight in which every honest and good man on earth will yet fight with Zion.

It is a fight to a finish, because this War is going to come to an end. It is going to come to an end by the establishment of the Kingdom of God amongst the rebellious nations of the earth. May God hasten the day! (Amen.)

In this harvest field we have to go forth

WITHOUT HATRED TO ANY BUT WITH LOVE FOR ALL.

A man does not hate his field, when he tears out the weeds to allow the grain and the wheat to grow.

A man does not hate his garden, when he goes into his garden and takes out the weeds and helps the flowers and fruits to grow.

The weeds must be taken away. In the orchard every parasite in the tree must be destroyed and everything that would affect the tree must be killed.

There is a time to kill as well as to make alive, and the parasites of disease in spiritual, in psychical and in physical life must be destroyed, or else this world will wholly go to hell.

This is the work which Zion is about. Zion makes no pretenses of being friendly to the World, the Flesh and the Devil.

We are at War, and those who are at War destroy the enemy's camp. They destroy the enemy's men. They destroy the enemy's organization. They set on fire everything that they can. They keep at it until the enemy surrenders or perishes.

In this War of the Hosts of Heaven against Hell, we are at war with the sorcerer, and the adulterer, and the false swearer, and those that oppress the hireling in his wages, and the widow and the fatherless, and they that turn aside the stranger from his right, and that fear not Me, saith the Lord of Hosts.

Zion is at war with every form of evil. We must fight it within ourselves; within our homes; within our workshops; within our cities, and within the Nation; and we must tell a rebellious world that they can only get mercy upon one condition, and that is unconditional surrender to God.

"Oh, Doctor, I no not like to hear you talk like this.

"Doctor, have you not any molasses left? (Laughter.)

"Doctor, have you not any soft soap?

"Doctor, have you not any lollypop?

"Doctor, have you not something sweet?"

Friends, I am entirely through with theological candy stores. I feel that if many of you who are in Zion today had been told the truth thirty or forty years ago, you would have been working for God all that time instead of serving the Devil.

Is not that true?

Voices—"Yes."

Dr. Dowie—I am going right on with this plain talk, because you know that is what is needed in Chicago and everywhere.

The harvest of the earth is overripe.

Let us go in and reap it. Let us go in and save the sinful, and the sick, and the sorrowful who will repent and turn to God. These are the sons of the Kingdom.

Oh God, help us to tear out the tares and throw them in bundles into the fire. (Amen.)

I am not the author of this prayer, for it was inspired by Jesus, who said:

> The good seed, these are the sons of the Kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the Devil.

I am not the author of it. I am only giving you the distinct interpretation of Jesus Christ.

It seems hard that anybody should perish, but it is better for them to perish now, and for mercy to seek and find them in the hereafter, than for this world to be continually cursed by the presence of those who deliberately reject God and will not serve Him.

That man or that nation who will not hear the prophet of God who speaks for God shall perish.

The time has come.

THE VOICE OF CHRIST IN RINGING THROUGH THE EARTH.

Those who are in the graves are hearing His Voice and are coming forth. Many are rising up to praise Him and serve Him, to love Him, who have been in sin and in the bondage of evil all their lives.

I pray you now today to surrender to God your spirits, your souls, and your bodies. All do it this minute.

CALL.

Every one of you who have already done this, and all who want to do it, stand to your feet and make confession and consecration.

Stand up and give yourselves to your God. (With scarce an exception the entire audience arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right. Give me power to overcome. Take the evil out of my heart. Take all evil appetite and impure desire away and make me clean. Make me a son of the Kingdom. (Women, say, Make me a daughter of the Kingdom.) Give me Thy Holy Spirit that I may be pure; that I may be a part of the great harvest that is being reaped and taken into the heavenly garner. Give me Thy Holy Spirit that I may do my part in bringing in from the fields of sin all I can of the good and honest and true-hearted who receive the Word of God, and are determined to obey it. Help me, Oh God, to live a good life, praising Thee, praising Thy dear Son; obeying Thee in all things, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Dr. Dowie—Did you mean it?

Voices—"Yes."

Dr. Dowie—Will you live it?

Voices—"Yes."

Dr. Dowie—Then sing "Sin No More."

After the singing of this song the meeting was closed with the following

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

ZION'S HOLY WAR.

PRELUDE—SOME INCIDENTS OF THE HOLY WAR. SERMON—ZION'S WITNESS AGAINST THE ADULTERERS.

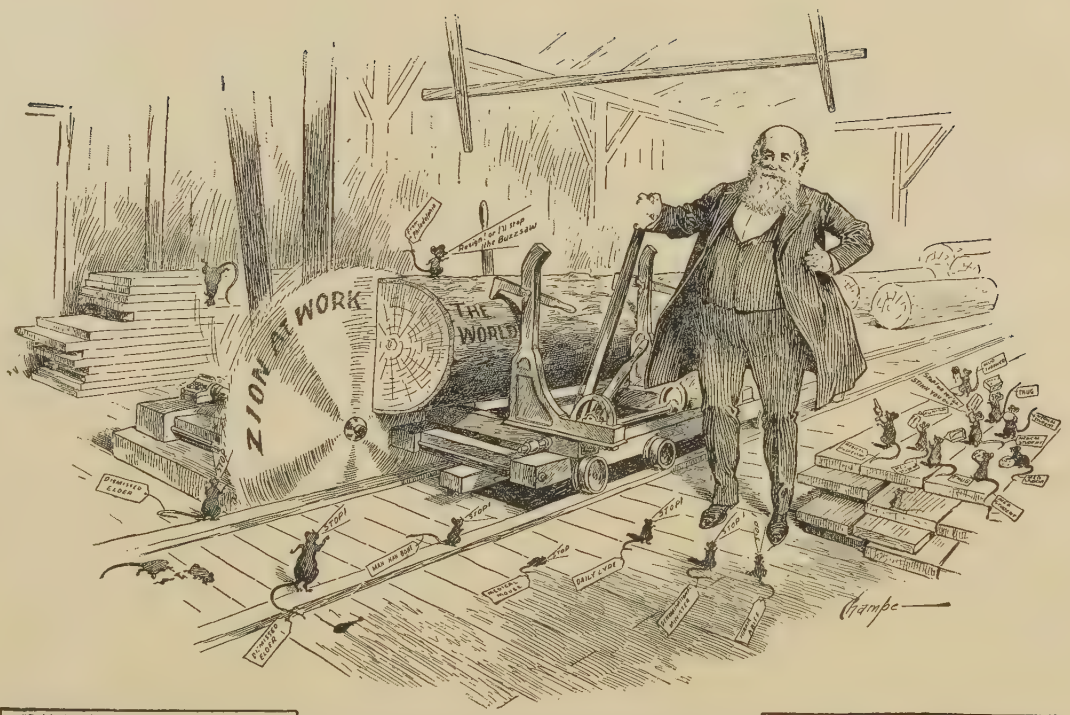
THE Three Months' Holy War which Zion is now waging against the concentrated hosts of hell in Chicago is being fought especially along the lines laid down in the fifth verse of the third chapter of the Book of the Prophet Malachi, and is, essentially, a War for God against the "sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not the Lord of Hosts."

Zion's witnessing against the sorcerer has been continual and unrelenting, during the years of her existence, and the General Overseer, for many years previous to the formation of the Christian Catholic Church, spoke in no uncertain terms against this particular device of the Devil for the damning of mankind. Yet, since the opening of the Holy War, this witnessing has been more vigorous and more effective, as the howls of pain in the ranks of the sorcerers indicates.

On Lord's Day, October 22, 1899, the opening of the fourth week of the War, the General Overseer began special witnessing against the Adulterers.

The events of the third week of the War had wonderfully supplemented the faithful work of Zion's Seventies in calling the attention of the people of Chicago to Zion's Onward Movement, and the splendid audience, which nearly filled the vast Central Zion Tabernacle, gave every indication of the most lively interest.

Among those present were about two score of medical students from the West Side Medical Colleges, who, awed no doubt by the unexpected array of the thousands of Zion's members and friends, listened respectfully to the General Overseer's scathing, sarcastic description of the disgraceful rioting which they and their fellows participated in at the



"God hath made me to laugh; every one that heareth will laugh with me."—Genesis 21:6.
"He that sitteth in the heavens shall laugh: the Lord shall have them in derision."—Psalm 2:4.
"Then was our mouth filled with laughter, and our tongue with singing."—Psalm 126:2.

ZION'S BUZZ-SAW AND THE RIDICULOUS MICE.

"Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, thou shalt glory in the Holy One of Israel."—Isaiah 41:15, 16.

West Side Zion Tabernacle on the previous Wednesday evening, and to his fearless throwing down the gauntlet to fair and gentlemanly debate on the merits of Man's Way of Healing versus God's Way of Healing. It is needless to add that the challenge was not then accepted, nor has it been in the nearly two weeks which have since elapsed.

After summarily disposing of the ludicrously impotent frothings of a deposed Elder, the General Overseer began the forcing home, with tremendous power, of the mighty truths of God's Word concerning the fearful sin of adultery. The burden of this, the first of the series on this subject, was a witnessing against the adulterous sins fostered by the divorce courts. A. W. N.

Central Zion Tabernacle, Lord's Day Afternoon, October 22, 1899.

The meeting was opened by singing Hymn No. 44.

The Scripture lesson was read from Malachi third and from the Gospel of St. John, eighth chapter.

Prayer was offered by Dr. Dowie, at the close of which he delivered the following prelude:

SOME INCIDENTS OF THE HOLY WAR.

I first of all desire to thank God for His goodness to us during the past week. I need not recall to you matters which have been a topic of very widespread interest in the city, and have filled the newspapers to such an extent that I notice frequently lately that Dowie and Zion have been placed before the war in South Africa. (Laughter.) It is quite apparent to any mind, I suppose, that the "Holy War" in Chicago is very much more interesting to the people than the carnal warfare in the Transvaal.

First, I hold, before the whole city, and before the whole of America and the world, the University of Chicago and the University of Illinois responsible for the recent riotous conduct of students whose colleges are affiliated with both these Universities.

I hold the professors and teachers in these colleges guilty of conspiracy in permitting notices to be posted and encouraging the young men to act in the riotous manner which has brought down upon them the batons of the police. I charge these professors and doctors with being arrant cowards. They are afraid to deal with this matter in a manner which brave and honest and intelligent men will always adopt. The arguments they use are the arguments which they use continually in their professions: namely, filthy drugs. They desire to

stupify the people, even in public meeting places, and to use the murderous knife which is so often in their hands.

I give the challenge here today, in the plainest possible way.

CHALLENGE TO THE MEDICAL PROFESSION OF CHICAGO.

This is a matter not for bludgeons, not for stones, not for iodoform and assafetida. This matter is not to be decided by yells and by whooping.

Let the doctors of the medical schools select any professor; or, if they think the professors are not eloquent and bold enough to talk, let them select any parson in the ministry of this city, and let the matter be decided by fair argument before the people. I challenge them to debate this question: Which is the best, Divine Healing or Human Healing? (Applause.)

Let them remove this question from the region of disgraceful and riotous proceedings, and let them move it to the public platform. In this place, which holds three thousand three hundred persons, they can have the platform. I will give to the man who debates with me an equal length of time. He shall have half an hour or whatever may be decided, and I half an hour. Then we will fight this thing out upon the ground of fact, upon the ground of wise and intellectual conflict; not upon such a base ground as that to which they have taken it —the ground of anarchy.

Can anything be settled by iodoform or assafetida?

Voices—"No."

Dr. Dowie—Can it be settled by stones thrown at a Zion Tabernacle.

Voices—"No."

Dr. Dowie—If there is anything to be settled, can it not be brought to the test? I am willing, if they will not accept this platform, to pay one-half the cost, and take the Auditorium. You put up your Goliath, and let him come up there with all his armor. (Applause.) You bring all that can be said for medical science, and then let me present the facts. You bring the victories that you have won. You can bring your witnesses. Then let me bring my witnesses. (Amen. Applause.)

That is fair, is it not?

Voices—"Yes."

Dr. Dowie—Of course it is.

COMMISERATION FOR THE DECEIVED AND MISGUIDED MEDICAL STUDENTS.

I am very sorry for any of these young men who came to grief as they did. Nothing grieved me more than that the police, who certainly did their duty excellently and well, should have been compelled to have forced some sense into their heads by breaking them. (Laughter.) I am sorry for

that. I am very sorry, because the mothers, the fathers, of these boys, who have been sent to this city to be educated at much self-sacrifice, will grieve that their sons have been guilty of such shameful conduct.

I blame the professors who permitted them to put up these notices, and to hold meetings, and to conspire. For this I blame the faculties of the Universities, as well as the Colleges under their control, for not lifting a finger or saying a word to keep their students back. They rather tacitly helped in these disgraceful, riotous proceedings. I charge them before all America as being disgraceful cowards.

We, thank God, went to our work in the West Side Zion Tabernacle and did it. The boys who were inside got on exceedingly well with us, except now and then they would rub their feet upon the floor. When I suggested that all their brains were in their boots, they stopped. (Applause and laughter.)

The boys and I got on well. I spoke to them for nearly two hours, and was not interrupted five continuous minutes, was I?

A Voice—"No."

Dr. Dowie—I had a capital time with the boys, and when they went away I invited them to come again.

I like the boys. I can remember when I was a boy myself, and a student at college, and a member of a university. I can remember a good many things which happened at that time; but I never saw such foolish proceedings upon the part of persons who are supposed to have some education and gentlemanliness.

When they sneered at that remark of mine the other night, I apologized to them for even having supposed that they had any education or even gentlemanliness. The boys saw the point and had some fun over that.

But we got on very well. It was the boys who were not inside, who were not under my—what do they call it?—hypnotic influence. (Laughter.) These were the rioters.

I am perfectly sure that I have never been a speaker to send people asleep, have I?

Voices—"No."

Dr. Dowie—They brought with them iodoform, and things of that kind which put people to sleep.

I did not appear in the courts against any of these young men nor any of the older men. I did not ask for any vengeance to be taken upon them. I did nothing whatever in the way of retaliation. I repaired all the windows, a dozen or more, which had been smashed. I had the place cleaned and everything put in order, and we had a most delightful service this morning.

But Zion has come to the same conclusion that Inspector John T. Shea has, that the time has come when

THE STRONG ARM OF THE LAW MUST BE INVOKED TO PRESERVE PUBLIC PEACE.

The right of free speech which is being denied by the universities on the North and West Sides of this city, shall be maintained by the citizens and by their representatives. (Applause.)

Once more these universities will have to be taught a lesson that universities have had to be taught so often by the common people: that the cultivated men have to be kept in order by the good, sound common-sense of the people. (Applause.)

It was not the Universities of Yale or Harvard which put down slavery. It was not the Universities of Yale or Harvard which found the great man who led and guided the Nation through the stormy years of war and darkness and tempest.

It was the common man, the common man taken from this State, Abraham Lincoln (loud applause), the rail-splitter and country lawyer, who never entered a university and never had any scholarship.

These young men have to get some sense into their heads, even if they are broken. (Applause.) But may God grant that their hearts may be broken, and that their heads may be enlightened, and that the leaders in the universities may remember that this matter of Divine Healing is not going to be settled by conspiracies against our life and our liberty. (Amen.)

If I am wrong, surely they have many on their side. They have had the whole field for all these centuries. Surely, with all the ministers on their side, with all the newspapers on their side; surely, with all the backing of these great and mighty pundits upon both sides of the city, they might leave free speech to one poor, little man. (Applause.)

MOB VIOLENCE IS A PRACTICAL CONFESSION OF WEAKNESS.

It shows how terrified they are. They feel that their "craft" is in danger.

The challenge has gone out. Let me see whether they will accept it. I will be willing to debate that matter on the stage of the Auditorium with any delegate whom they may call to represent them. I will take it for one night, for two nights, for three nights, or for a whole week if they like. When we have gotten through I think I shall have completely routed them. (Applause.)

If I do not, if I fail, if I am completely discomfited in that great fight, will they not have a glorious victory?

If they want to bring their witnesses to prove how successful these gentlemen are in treating the sick, I shall be very happy to give one whole night to their witnesses, and I will

take another night to mine, or I will take them the same night.

I will take mine now. All who have been healed through faith in Jesus Christ in this meeting, stand. (About two thousand arose.)

That is a very goodly company. I am quite sure it must be fully two thousand.

I will say concerning the challenge I have made, that I am willing to pay one-half the expenses if they will pay the other half. I am willing to take one-half of the tickets and give them away to my friends, and they can give the other half to their friends, or we might charge just enough to cover the cost of the hall. I will be very glad to arrange the matter in any way that they please in that respect. Let them bring forth their Goliath, and let us have a real good old-time fight with the champion of these Philistines.

Now concerning another thing.

THE FABLE OF THE MICE AND THE BUZZ-SAW.

Have you ever seen a great big buzz-saw at work?

Voices—"Yes."

Dr. Dowie—Have you ever seen it plow, like a "sharp threshing instrument having teeth," through a great big log of timber? Do you not think that Zion-at-work is something like a buzz-saw?

Voices—"Yes."

Dr. Dowie—Did you ever see a lot of little mice running about a saw-bed? Did you ever see some of the mice get upon the log? Did you ever hear one of the mice whose name is Fair say, "Buzz-saw, stop! If you don't stop, I'll bite you"? (Applause and laughter.) Don't you think it might be bad for the mouse? Do you think the General Overseer will stop the buzz-saw?

That is all I have to say about Fair. (Laughter and applause.)

Any member of the Christian Catholic Church in this building who sympathizes with George Armor Fair, stand to his or her feet. (No one arose.) Any one in this whole house, just speak out and say that you sympathize with him, and we will know just how many sympathizers he has. Any one in this house who is a member of the Christian Catholic Church, stand on your feet and say you sympathize. We would protect you whilst you spoke. We would like to see you. Is there one?

All who are absolutely ashamed of his wicked conduct, stand to their feet. (As far as could be seen, no member of the Church remained sitting.)

Have you confidence in your leader still?

Audience (unanimously)—"Yes."

Dr. Dowie—All who say the opposite, say No. (No response.)

The wicked lawyers who are looking on can take note of that. (Loud applause.) All the mice who want to bite the buzz-saw, take note. (Laughter.)

I think I shall let the buzz-saw work a little. Some of the mice who are always at it are to be found in the *Daily News* office.

I desire to call your attention to one of the innumerable lies of the week, and let that be

AN EXCELLENT CRITERION OF THE DAILY NEWS' VERACITY.

I will show just what confidence you can place in the press. Lies innumerable have been told this week. But one of these was told in the greatest detail, and was a very severe attack on Dr. Dowie, according to the enemy.

I will be quite fair to the *Daily News*, and will read their attack from the clippings in my scrap-book.

I have such an interesting scrap-book. (Laughter.) You have not any idea how much fun I get out of it. I have a good deal more fun than they have. I have all the fun. The other fellows do not have any.

On Tuesday, October 17th, there appeared in the *Daily News* this attack. I will read to you the attack and then I will read to you something else:

GENTRY SCORES DR. DOWIE.

PHYSICIAN PROMINENT AMONG "DIVINE HEALERS" CALLS THE LEADER OF ZION A COUNTERFEIT—SCHEME IS MAKING OF MONEY.

Speaker Declares That Dowie Has Tried to Pile up a Fortune—Makes Charges After Full Investigation.

A man who stands high in the counsels of "Divine Healers," and who has hitherto refused to criticise "Dr." John Alexander Dowie, has for the first time publicly declared his belief that "Dr." Dowie is a counterfeit and a money-maker.

Dr. William D. Gentry, who is familiar with Dowie's methods, and practices "Divine Healing" after a system of his own, having a mission chapel at 6148 Wentworth Avenue, yesterday denounced the methods of "Dr." Dowie as false to all true principles of healing according to the Scriptures, as quackery performed under pretense of Divine inspiration, and as inspired wholly by a desire for money-making.

FORMERLY A WELL-KNOWN DOCTOR.

The force of Dr. Gentry's argument lies in the fact that he is believed to be a sincere "divine healer," and up to the time he began his present work was a well-known physician. About five years ago Dr. Gentry was attracted to a study of Divine Healing in its different phases. He left his profession, and although Dowie tried to bring him under his influence, he refused to have anything to do with the leader of "Zion."

"The Rev. John Alexander Dowie," he said, "does not possess the power of God. He is nothing more or less than a counterfeit. He claims to heal men by direct inspiration from on high, but all the power he possesses is a sort of personal magnetism, a very cheap and common human faculty. There are thousands of men in this country who could influence people just as powerfully as Dowie and gain just as infamously wide reputation for inspiration, if they chose to falsify spiritual things in this manner.

HAS INVESTIGATED DOWIE SYSTEM.

"I know these statements to be facts from my own personal knowledge. I investigated the whole Dowie system from top to bottom. I know the system to be rotten. That man is engaged in Divine Healing work solely for personal gains. He is making a fortune out of his operations, religious and otherwise. Any one of sufficient genius for money-making could do the same. He calls great numbers of people together, holds them by the force of his personal magnetism, and then charges them good prices.

MONEY-MAKING THE MOTIVE.

"It is a counterfeit system all through. It is organized and conducted solely to make a fortune—and Dowie has made one, how large I dare not say. And this man pretends to heal through God. The Lord preserve us from all such counterfeits of the truth."

The calm and carefully prepared discourse of Dr. Gentry had deep effect upon his audience and expressions such as "That's so!" and "Amen!" were heard at every sentence. After the discourse many came to Dr. Gentry and expressed their approval of the stand he had taken.

That is the *Daily News*—I call it the *Daily News Lyre*. Here is Dr. Gentry's letter:

ALL FOR CHRIST.

6657 WENTWORTH AVENUE, CHICAGO, October 10, 1899.

REV. JOHN ALEXANDER DOWIE.

Dear Brother in Christ:—My attention has been called to the outrageous lies published in the evening *News* of yesterday, representing me as having denounced you as a counterfeit, etc. I feel that it is my duty to inform you that there is not one word of truth in anything published. My remarks were upon an entirely different topic, and I did not refer to you in what I said. Reporters have repeatedly been after me to say something against you, but I have never done so, nor will I ever do so in any antagonizing spirit. I have never antagonized you or your work. In my preaching I have confined myself to the Gospel of Christ, and know nothing but Christ and Him crucified.

Very truly yours in Christ, WILLIAM D. GENTRY.

A Voice—"I was at his meeting this morning, and he said the very same thing."

Dr. Dowie—Take that story as an illustration. The whole of that alleged discourse was made in the office of the *Daily "Lyre."* Not one word was said by Dr. Gentry, and that is the fact in hundreds of similar cases.

The attack has been made all the time upon Zion's Financial Institutions. I am very thankful to tell you that for every thousand dollars Zion City Bank had a month after it opened, it now has in its possession more than eight thousand dollars. (Applause.) If you can show another bank that has grown at the same rate, I shall be very glad to know it. I tell the ene-

mies of Zion that all they are doing is but strengthening Zion's Financial Institutions. (Amen. Applause.)

DISCONTENTED INVESTORS INVITED TO SELL THEIR STOCK AT PAR WITH SIX PER CENT INTEREST.

Mr. Fair has publicly made the statement that he regretted that he had made an investment in Zion Land and Investment Association of seven hundred dollars, and he spoke disrespectfully and falsely of its probable value. The moment I saw that, I directed the Cashier of the Bank to write this letter on my behalf:

ZION CITY BANK.

1300 MICHIGAN AVENUE,

CHICAGO, October 20, 1899.

MR. GEORGE ARMOR FAIR,
No. 1344 Somerset Street, Philadelphia, Penn.

Dear Sir:—Having read in today's *Inter Ocean* your reported statement concerning certain investments in Zion Land and Investment Association by yourself and others whom you represented, I am instructed by the General Overseer of the Christian Catholic Church to inform you that he desires me to purchase for him your stock; also the others, whom you represent, if they so desire it, and will pay the par value for same, together with six per cent interest added from date of issue, provided certificates are presented properly assigned to him.

Hoping this will meet with an immediate response, I am,
Respectfully yours, (Signed) CHAS. J. BARNARD, Cashier.

This letter was sent to him in this city, but he had left, and it has been sent after him.

Some of these miserable liars say that they may begin suit against us to recover the money which has been invested in stock. If there is a single investor in Zion Land and Investment Association who is discontented with his investment, I will buy in his stock at par value with six per cent interest added. (Applause.) Do you see the fun of that thing, Mr. Lawyer? (Laughter.)

I will ask another question. This is a large audience of friends, and, of course, I know there are some foes. I will ask if there is a single holder of Zion Land and Investment Association stock, or Zion City Bank stock, who wants to sell his stock or her stock, will you please to arise and say so? (No one arose.)

THERE ARE NO DISCONTENTED INVESTORS IN THIS AUDIENCE.

The offer I have made to Mr. Fair will remain open for a week to every shareholder in Zion City Bank or Zion Land and Investment Association; I will buy every dollar of their stock. (Applause.)

That is no bluff. You can come and get it at Zion City Bank. I do not say that I will leave that open all the time, for this reason—and now I am going to give myself away—after

this week I shall be using the money that has been placed in my hands for the purchase of Zion City Land, thank God. (Applause.) Is that true, Deacon Judd?

Deacon Judd—"That is true."

Dr. Dowie—Is that true, Deacon Sloan?

Deacon Sloan—"That is true."

Dr. Dowie—Is that true, Deacon Barnard?

Deacon Barnard—"That is true."

Dr. Dowie—I leave that offer open for a week. Let it be telegraphed now by the associated liars to all the country. (Applause.) I want them to telegraph that Dr. Dowie said upon the platform of Zion Tabernacle that he would buy over the counter of Zion City Bank every share of stock, and pay one hundred cents on the dollar for it at six per cent interest. I ask again, is there one in Zion who wants to sell his stock?

There has not been a single application made by a discontented shareholder for the return of his money. I am glad to be able to leave this offer open for a week.

That settles you fellows as a business proposition, and it knocks out every cunning lawyer. (Applause and laughter.)

IF DISCONTENT EXISTED AT PHILADELPHIA, IT WAS NOT KNOWN AT HEADQUARTERS.

If there is any discontent in the Church in Philadelphia, it was never made known to us, not even by Mr. Fair, until he appeared and told the buzz-saw to stop working or he would bite it. Poor young man! I said to my good wife, who is on the platform today for the first time for some months—and may God bless her (Amen)—I said to her, "What do you think of this?" She said, "You know, John, the first time he made application some two years ago, when you refused to receive him, I told you I was very glad, because I thought he was top-heavy." (Laughter.)

The poor young man's head has been swollen tremendously since I inaugurated him, less than three months ago, into the charge at Philadelphia. I am afraid I am responsible for giving the Devil an opportunity to swell his head. The young man does not seem to have any sense at all. I am so sorry for him. I am so sorry for them all.

If there has been a single discontented member, Headquarters does not know it.

Deacon Anderson, you are the General Recorder of the Christian Catholic Church; has there been one single resignation from Philadelphia?

Deacon Anderson—"No, Doctor, there has not."

Dr. Dowie—Has there been any expression of discontent, so far as you know?

Deacon Anderson—"Not that I have heard of."

Dr. Dowie—I do not believe he was really the delegate of anybody but himself. But if he were the delegate of any who had been deceived by him, we have sent down our delegates; we have taken him from his position, and we have placed the Church under exceedingly good care, thank God. (Amen.)

The buzz-saw will go on, and I think it will be bad for the mice, unless they keep out of the way.

The announcements were then made and the tithes and offerings were received. Dr. Dowie then delivered the afternoon address.

ZION'S WITNESS AGAINST THE ADULTERERS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, and unto all to whom these words shall come, in this and every land, until Jesus come, for His sake. Amen.

In the Book of the Prophet Malachi in the third chapter and the fifth verse:

TEXT.

And I will come near to you to judgment; and I will be a Swift Witness against the Sorcerers, and against the Adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I the Lord change not; therefore ye, O sons of Jacob, are not consumed.

"I will be a Swift Witness against the Adulterers."

This is the second division of that wonderful witnessing verse. The time has come when in the plainest possible way that witness shall be given: the Witness of Zion against the Adulterers.

I do not wonder that some have gone away. Some went because they had, no doubt, necessity, but there were some who went away who feared what I might have to say upon that subject, because it would come very closely home.

My brothers and my sisters, the delivery of this Message in Zion is a very serious matter. I have long felt that when the time came for me to speak still more boldly concerning the sins of the city and of the lane, that I should have before me a task, a conflict, the result of which would be that in that conflict I would either meet my death by violence, or that I should be placed in a position to do, while I yet lived, far greater work for God and for humanity, and for Zion, than I had ever wrought. I pray that I may be so spared. (Amen.)

But I shall not keep back one single word of all the witness that God commands me to speak as His Messenger. I will speak with love, and I hope with wisdom, but I will speak the truth; impugn it who so lists. I will speak the truth of God.

The terrible sin which Zion has witnessed against all along, I specifically begin the witness against today. I may say that I shall continue this witnessing against this sin for several discourses in our other Zion Tabernacles. It is too large a subject to deal with in one discourse. I say, at the beginning of all that has to be said on this subject, that

THE PURITY OF THE HOME IS ESSENTIAL TO THE LIFE OF THE NATION.

If we have impure homes, impurity in the marriage relation, then write ICHABOD over the door of the American Nation; for its glory and its life have departed.

It is essential to the life of the Nation that there should be marital purity. Without that the Nation is doomed.

The Latin nations have sunk into such a condition of sensuality that no words I can command could adequately describe their depraved condition.

These Latin nations, France, Spain, Italy, are simply dying out. It is simply an arithmetical question when they will disappear, unless God, in His infinite mercy, redeems them from the impurity which has made the marriage relationship in these countries a continuous scandal in millions of cases.

This question lies deep. It is away down in the deepest depths of our nature.

When God made man, He made him upright and perfectly pure. When all creation passed before that solitary man, Adam, and he named all creation, he discovered for the first time his loneliness. He found that there was no female counterpart for him in the whole creation of God. Every animal, every bird, every beast, every fish, had its female companion; but Adam, when he had finished the naming of all creation, realized for the first time, in all its fulness, the fact that he stood alone in the whole world, and that there was no companion for him among the beasts.

Then God, having made him to see this caused a deep sleep to fall upon him, and out of Adam came woman; out of Ish came Isha; out of the male came the female.

When God took that rib and made woman, God made that creature who was essential for man's happiness. God said, " 'Tis not good for man to be alone." When that beautiful woman was presented to man, after he awakened from that sleep, he received that Gift at the hands of God Himself.

The first marriage was in Eden, and that marriage was performed by God Himself. There was none other to perform it.

MONOGAMY WAS ESTABLISHED BY GOD HIMSELF.

The marriage of one man to one woman was established in Eden in the time of man's innocence as a necessity to human happiness. The perfect unity of man and woman is one great essential to man's happiness.

That which has caused all human misery; that which has caused every sin, and every sickness, and every sorrow, and every war, and every curse which has fallen upon humanity, was the devilish skill with which Satan interrupted that pure marriage relationship. He led away from Adam the woman whom God had given to him. He persuaded her to find in him, the foul defiler, another guide than the man whom God had placed upon this earth long before she was created. Satan took the place of Adam, and caused that woman to commit the terrible and awful sin, which, whether it be under a figure or not, is the deadly sin which lies at the whole basis of humanity's misery: the sin of sensual and selfish indulgence which the Devil tempted her to commit, and in committing which she fell.

Adam became a partaker of that foul transgression, and the gates of sin opened for humanity the pathway of suffering, disease and death, the pathway to hell.

From that day to this humanity has been going for the most part in one great broad stream down that road to destruction, sin, disease, death and hell, the way the Devil opened then.

This is the fundamental thought. Put it as one may, it is impossible to conceal the fact which the Word of God makes perfectly plain, and only those who will not see are blind in the matter, namely, that

THE ACT OF EVE WAS AN ACT OF SPIRITUAL AND PSYCHICAL, IF NOT PHYSICAL, ADULTERY.

The consequence of that act was the birth of a son who was a curse to the human race; the birth of Cain, of whom the Word of God says, "he was of the Evil One, and slew his brother."

Cain, in all essentials, was an incarnate devil.

Cain, from the very beginning, had the spirit of a murderer.

If a man is envious of his neighbor, that envy, if it is continued, will at last end in murder.

Envy has uprooted great cities. It has destroyed mighty nations. It produced the crucifixion of Jesus Christ; for Pilate the procurator knew that for envy they had delivered Him.

I desire you to see that Cain was, as the Scripture says, *ek* (ἐκ), out of, that Evil One, and slew his brother. The consequence of it was that when the race of Cain multiplied upon this earth, the more it increased the more devilish became humanity, until at last God had to destroy entirely the whole creation, with the exception of a descendant of another man, Seth. Seth, "compensation," the third son of Adam, was given to Eve after she saw her sin and its terrible consequence.

When there was only that murderer upon the earth, God in His Infinite mercy provided Seth. In the race of Seth, Noah, "the rest-bringer," came, and but for Noah, faithful amidst a faithless world, and the seven who were with him, his wife, his

sons Shem, Ham and Japheth, and their wives, humanity would have been blotted out. I am glad to believe that, according to the Word of God, there is not a single descendant, physically, of the race of Cain to be found upon this earth today. God swept them all away.

But, my brothers and my sisters, so long as there is a Devil in hell, so long as it is possible for unseen spirits to possess the visible bodies of men, so long as it is possible for woman to be deceived by the arch-deceiver, Satan, and by the foul men who have become his servants, just so long will there be that part of the repetition of the Devil's action which caused the first transgression; just so long will adultery and its cognate and horrible vices continue. I am under no misapprehension. Until a man has given himself, spirit, soul and body, to God, it is always possible for him to be a temple of the most hellish lusts, and the most depraved wickedness.

I desire to guard carefully against certain possible misunderstandings first. I am not speaking in the way of casting a stone at any who have thus sinned.

MAN'S UNIVERSAL GUILT OF THE SIN OF SENSUAL LUST.

I remember well the story which I read to you of the Master concerning the woman taken in adultery. I do not know that there is one man here today who could not be charged with that sin. Even if, by the Grace of God, we have been kept from the actual commission of that sin, and I humbly hope that many here have, what man is there born of woman who would dare to stand up and say that the thought of iniquity, which is sin, has not been in his heart? What man born of woman would dare to say that he has never transgressed that law of Christ which He laid down when He said:

> Every one that looketh on a woman to lust after her, hath already committed adultery with her in his heart.

I would not believe you if you said that you never had a thought of lust. I would challenge your statement, and say that it is simply impossible to conceive of its being true, unless you had been regenerated before you were born. I do not believe that you were. I believe that the only human being who was perfectly pure from His birth was the Lord Jesus Christ. Besides Him there never was a perfectly holy being. I ask you if I am not right in that thought. Let every man say Yes or No.

Men—"Yes."

Dr. Dowie—I cannot speak for woman: for I believe that God in His infinite mercy has wondrously blessed woman, and that there are thousands, and tens of thousands, and hundreds of thousands of pure-minded women. Yet with my large knowledge of humanity, and of the temptation and skill with

which the Devil has suggested thought by means of filthy plays, pictures, theatres, books and filthy poems, it is a question whether the suggestion has even been perfectly absent from even the purest woman. Regarding that I cannot say. But my experience of man is that it is impossible to conceive, as the world is today, that there is a man living upon this earth who has not more or less yielded, if it were only for a moment, in his unregenerate condition, to a thought of iniquity. And it is written, "The thought of foolishnesss is sin."

Of course, I believe that there are very large numbers of men to whom that sin is, humanly speaking, an impossibility today, for God has so changed their hearts, and so completely transformed their lives, that so long as they continue to trust God, the thought of that sin, or the desire for that horrible sin, does not, cannot and, by the grace of God, will not enter their hearts.

I am so glad to hear continually from the wives of my own dear people how transformed their husbands are who once committed these horrible sins, and how happy and pure the home is where that devilish passion is absent.

The reason for Zion's witness in this matter is: First, because

GOD CALLS UPON US TO WITNESS AGAINST THE ADULTERER.

If we do not know any other reason why we should do it, we ought to do it because He commands it, should we not?

Voices—"Yes."

Dr. Dowie—We witness, secondly, because we have found that the witness already has produced a great good, has it not?

Voices—"Yes."

Dr. Dowie—In all parts of the world people have been blessed by the plain talk from this platform.

Unless Zion takes its stand now and witnesses against every form of legalized, as well as illegal, adultery, we shall be, in God's sight, partakers in men's sin.

The Church of God has been terribly at fault in this matter.

Sometimes we are told to look at the Church of Rome, and to see how marriage is maintained in its purity by that Church, which refuses divorce. What a farce it is to say that that Church refuses divorce.

Is it not a fact that divorces, like everything else, can be bought, and have been bought, at Rome?

Voices—"Yes."

Dr. Dowie—That is an historical fact. Therefore, the question of marital purity is simply a question of the size of the fee

you are prepared to pay to the Pope. What a farce it is to say that the Roman Church maintains marital purity.

ROME IS THE DESTROYER OF MARITAL PURITY,

because that Church compels its priests to live celibate lives, and all its religious women to live in enforced celibacy. It compels them to take vows of celibacy for life which are simply incompatible with the possibility of living a decent and clean and upright life.

Again and again priests in this and other countries who have come out of the Church of Rome have told me that they did not know of a single bishop or priest who was not an adulterer; that they did not know of a single convent which was not the scene of constant fornication.

They declared that the association of the monastery and convent were such that when the priests retired to monasteries for their "retreats," it was a perfect farce to suppose that they were there fasting or praying all the time. They were simply indulging in the vilest and filthiest adulteries and fornication.

These facts are proved, and have been proved all the way along, by the discoveries, continually made in convents, of large numbers of children's bones; also by the facts continually given to me concerning the destruction in quick-lime of such children. I have been given recently the most minute details of child murder in connection with a convent in one of the Southern States.

I refuse to recognize in the Roman Church—I will not call it Catholic, because the word catholic means universal, and when you have limited it by the adjective Roman, you have destroyed its universality. That only can be universal which is Christian; for Christ's Name is a greater Name than the word Catholic, and the Christian Catholic Church is a possibility. But when you use the name Greek, or Roman, or English, you tie down the catholicity to a city or a country or a language.

The Roman, the Papal Church, has no right to pose as a champion against adultery, because that Church today, by the enforced celibacy of its priesthood, is the greatest possible producer of adultery.

Are we all blind? How long ago is it since Pope Pius Ninth died? Many of us who are in middle age remember when he died. He was the predecessor of the present pope. He died on February 7, 1878.

SECRETARY OF STATE OF POPE PIUS IX WAS PROVED AN ADULTERER.

When he died Cardinal Antonelli was secretary of state to Pope Pius IX. Have we all forgotten that in the courts of the City of Rome, under the Italian government, Cardinal Antonelli's daughter laid claim to her father's estate, proved her paternity under the civil law, and was conceded the estate?

Is that not very strong and clear evidence that a cardinal, standing next to the head of the Roman Church, was an adulterer?

I do not care what the result may be. I protest in the Name of the Ever-living God against the Roman Church posing as the protector of the home or of marriage. It is the destroyer of both. (Amen.)

I protest against the Greek Church being supposed to be a protector of marriage. There is no necessity for very many words. The Greek Church today is in such a scandalous condition that morality is utterly disregarded.

(Dr. Dowie was interrupted at this point by a lady falling in an epileptic fit. He went down and prayed with her, when she immediately arose and walked out.)

I always notice that when you touch a subject like this, the epileptics, who in nine cases out of ten are epileptic because of their vices, will go off into a fit.

There may be a good many of you go off into fits before we are through.

Whenever you approach that which the Devil holds as his own, the human body, and the purity of the human body, he will try and interrupt in some way. I have seen it again and again. I was not unprepared for that.

I would rather do a week's preaching than have to do what I did then. I did not pray audibly, but I prayed in my heart to make the Devil get out of her quick. God heard and answered.

Still that takes more strength than almost anything else, because there is a fierce fight between two spirits, the Spirit of God within me, and the spirit of the Devil within her.

THE GREEK CHURCH IS NOT A PROTECTOR OF MARITAL PURITY.

A distinguished Russian told me, a little while ago, that so vile was the action of the Greek priests in his particular neighborhood that he has known men to strip the Greek priest of his clerical attire, then punch him and knock him down, and nearly break every bone in his body because of adultery; then put upon him again his priestly robes, and reverence him.

They trounce the man but reverence the priest.

Such is the condition in so-called Holy Russia that people have to reverence the priest, because the State says so.

If you do not reverence the priest, you will go to Siberia.

That is the kind of a country Russia is. May God Almighty smite the Greek Church (Amen) and destroy it.

I am sorry, but I have to enter the same caveat against the Protestant denominations. They do not safeguard marriage.

The Protestant denominations are full of members, and of not a few ministers, who have been divorced for grounds that

the Scripture does not recognize as grounds for divorce. The scandal is to be found in all parts of this city and all parts of this land. Ministers of the Gospel are united in marriage to woman with whom they are living in shameful adultery, if the law of God is to be considered. They have not received divorces from their wives in accordance with the law of God.

There is only one cause for divorce, and that is adultery, and in that case the one who marries again must have been free from that sin. If one marries who has committed adultery, he or she continues to commit adultery.

THE LAW OF GOD NEVER PERMITS AN ADULTERER OR AN ADULTERESS TO MARRY AGAIN.

May God take away every such one from our midst (Amen) unless they repent and get away from that illicit and impure connection.

The Protestant churches are responsible for not maintaining the law of God in this matter. The churches are full of men and women who have had no right to be married, because there was no Biblical ground for their divorce.

Incompatibility of temperament is not a cause for divorce under God's law.

I will tell the public now something they do not know.

The reason why a certain elder was removed from this Church was because he persisted in paying attentions to a young lady who is a member of this Church, himself being married without a divorce from his wife, and unable to get one for any Scriptural cause. I did right to expel him, did I not?

Audience—"Yes."

Dr. Dowie—The whole Church was with me. I say here what has been said privately. He committed adultery in his heart in desiring to marry any one when he was not yet divorced from his wife. If he should secure a divorce from her for any other cause than that of adultery, then he dare not marry again without being an adulterer himself.

Since I removed him he has applied to the courts for divorce on the ground of desertion. That act vindicates my action.

I have maintained the Purity of the marriage relation in this Church in expelling him because he would not cease to pay attention to that lady.

Zion makes no compromises whatever in this matter. If there yet remain in this Church any who have a divorce for any other than for a Scriptural cause, they must at once retire from fellowship, or they must retire from that illicit and adulterous connection.

I demand it, and if I find that there is any one still continuing in this Church who has been so married, I shall expel that man or woman. The buzz-saw will work very quickly.

Adultery, therefore, has been protected by many of the Protestant churches, and is provided for by laws against which they make no protest.

THE LAWS OF THE STATE ARE BREEDERS OF ADULTERERS.

I arraign the laws of every country which gives divorce for anything but the Scriptural cause. The divorce mill of Chicago is no better than the late divorce mill of South Dakota.

Every divorce mill which turns out a divorce for any other cause than that of adultery is simply a mill that is worked by the Devil in producing countless adulteries.

I challenge the laws of the State of Illinois in that matter. The Legislature should annul these laws, or else stand condemned before God and before the world as the creator of adultery-manufacturing laws.

I care not what that may bring to me, I say once more, that the Legislature, if it does not rescind these laws, is simply an adultery-making machine. (Amen.) Before God I arraign these laws.

These are the things fundamental to my subject.

Oh, ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Know ye not that no matter what the law has said, or what the world has said, there is no place for you but hell, when you pass this earth, if you defy the law of God? And, oh ye who have committed these terrible crimes of impurity, I beseech you to repent of your sin before God.

Think, oh think of the bitter shame you have wrought when you have defiled and destroyed that which not even God Himself can restore, the virginal purity of a woman. God may forgive the sin, God may cleanse your heart, but the great God Himself cannot restore to her, physically, the purity she has lost.

You may take out the nail, but the mark is there which you have made in the wood. You may putty it up, you may varnish it over, but the mark is there; and though no eye may see it, the mark of this sin is there, even upon those whom God has forgiven. Although the mark is taken away from their spirits, and they are made pure in spirit, the mark is there physically and psychically as long as they live.

WHAT A BITTER DISGRACE YOU ADULTERERS HAVE WROUGHT.

Have you never thought, ye common adulterers, of the children, nameless and shameless, who have been brought into this world and have gone out into life, not knowing their fathers or mothers, bearing the brand of your sin, bearing the brand of your shame, and standing before the judgment seat by and by to damn you with their presence, unless you repent, and seek them out?

Oh, seek out that bastard child, who, but for your reclaiming him or her from ignorance and vice and crime, may live to be a harlot, a thief, or a murderer, and stand before you at the judgment, and say, "Here am I, your child. You begat me, and then you sent me out into life worse than a beast does its offspring. You cared nothing for me, and I became a harlot, a thief, a murderer."

Before the judgment seat, what an awful thing that will be. I pray God that you who have sinned shall make now your true repentance, and shall seek the woman you have wronged. Offer her all the reparation you can give. Offer all the help you can give for the poor child of sin and shame whom your vice and your brutality and your accursed adultery have brought into the world, and, if you are unmarried, do her the justice to marry her. I speak for the poor children of shame.

Tonight my heart is full of sorrow as I think of them.

Zion has gone down into the slums, and there is a little house not far from here into which we take these daughters of shame—Zion Home of Hope for Erring Women. We take care of the little offspring, who but for that care might be murdered before birth, at birth, or after it. Many a little child has now, and will in the coming time, have a name and a place.

Thanks be to God, already some of them have gone into good homes. Little babes who were the children of the shameless harlot who gave up the child have been placed in Christian homes, where childless wives have taken the little ones to their bosoms. The children will now get good men's names, and good men's sympathy and love. They will receive, thanks be to God, an education and a profession that will make them, in the coming time, a blessing and a benediction.

We have five such children now whom we desire to find homes for. May God grant that these little nameless ones, the daughters and the sons of the shameless, shall find homes where they will never know how shame brought them into the world.

Today Zion must, and Zion will, witness against adultery.

May God bless us.

I have not spoken in unkindness regarding the Roman Catholic people, or the Greek Catholic people, or the people belonging to any Church on earth. I have spoken against the ecclesiastics and the false doctrines which rule these churches. I love all the people of every creed. May God destroy every apostate Church, and save all the people. (Amen.)

CALL.

All who desire to give themselves wholly to God, stand up and tell Him so. (As far as could be seen, no one remained sitting.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Forgive the impurity and the unclean-

ness which may have entered into my thoughts or into my life, and make me clean in spirit, and in soul, and in body. Help me to witness as a witness who has been set free from the sin of uncleanness for Jesus' sake. Make me clean and keep me clean in Jesus' Name. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Do you intend to live that kind of life?

Audience—"Yes."

Dr. Dowie—May God help you. Stand by me, my brothers and my sisters, in these days. Oh, I thank you for the love which you have all shown me. As I looked upon the faces of my strong good men last Wednesday night, when I issued into the street where there were perhaps more than ten thousand howling people, I did thank God for the love which I saw in your eyes, and for that which I knew was in your hearts. I thank God that if my life were in any danger, you would give your lives before they could reach me. I believe that was in your hearts, was it not?

Voices—"Yes."

Dr. Dowie—I know it was.

The women were as brave as the men; perhaps a little braver. May God bless them.

I do not believe that I shall die until my work is done.

The meeting was then closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

ZION'S HOLY WAR.

PRELUDE—WELCOME TO WEST SIDE ZION TABERNACLE.
SERMON—THE EVERLASTING GOSPEL.

THE mighty power of the Spirit of God was present at the meeting addressed by the General Overseer at the West Side Zion Tabernacle, on Wednesday evening, October 25, 1899. Zion had won her bloodless victory, and in place of the riotous thousands which had crowded and surrounded the place but a week before, there was an audience of over a thousand people who listened, with almost strained attention, for every word which came from the lips of the General Overseer. Although many medical and surgical students, who had before been the disorderly element, were in the Tabernacle, there was not the slightest attempt at a repetition of the disgraceful scenes of the week before. A. W. N.

West Side Zion Tabernacle, Wednesday Evening, October 25, 1899.

The meeting was opened by singing Hymn Number 12:

"God is love!"—His Word proclaims it,
Day by day the truth we prove;
Heaven and earth with joy are telling,
Ever telling, "God is love!"

CHORUS—Hallelujah! tell the story,
Sung by angel choirs above;
Sounding forth the mighty chorus—
"God is Life, and Light, and Love."

The Scripture lesson was read from the first chapter of St. Mark; also from the fourth chapter of St. Luke.

Prayer was offered by Elder Bouck and Dr. Dowie.

The announcements were made and the tithes and offerings received.

THE EVERLASTING GOSPEL.

Dr. Dowie delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and unto all to whom these words shall come, for the sake of Jesus, Thy dear Son, our Father, by Thy Spirit. Amen.

"METHODISM AND THE DOWIE TEACHINGS HAVE NOTHING IN COMMON."

(See LEAVES OF HEALING, October 28, 1899, pages 17-20; also this number, page 67.) —Presiding Elder Emery

The hatred to Zion of the officials of the Methodist Episcopal Church has been intensifying year by year On October 7, 1899, the Annual Conference held in Oakland, Cal. expelled from the ministry and membership of the Methodist Episcopal Church South" two of its best ministers against whom there was no other charge than distributing Dowie literature namely LEAVES OF HEALING, and A VOICE FROM ZION, which they declared to be contrary to our articles of religion." This was a falsehood for there is not a line in their "articles of religion" contrary to Zion teaching But although there are large numbers of true Christians in their Churches, yet as Organizations the Methodist Episcopal Churches (North and South) have departed from God, and are gone to the Devil, denying Wesley's teachings and God's Word, and protecting the abominable things shown in this cartoon.

I am to speak to you tonight concerning the Everlasting Gospel, and I read to you these words in the fourteenth chapter of the Revelation of Jesus Christ, and the sixth and seventh verses:

TEXT.

And I saw another angel flying in midheaven, having an Eternal Gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give Him glory; for the hour of His judgment is come: and worship Him that made the heaven and the earth and sea and fountains of waters.

At the Cathedral of Milan in Italy there is a wonderful entrance. That entrance is beneath three great arches, on which there are three most beautiful carvings and suggestive inscriptions.

Under these three great arches, as you pass, you see, first, an angel bending over you as you enter. He bears in his hand a full-blown rose, the petals of which are falling, falling, falling. With a deep, far-insight he looks at you, and out of his mouth there come the words:

"ALL THAT PLEASES IS BUT FOR A MOMENT."

So significant is the suggestion of the falling of the petals of the full-blown rose.

Its beauty is passing away. It has pleased but for a moment. It is the symbol of this passing life. "All that pleases is but for a moment."

Then you pass under the next arch. There an angel holds out a cross, the emblem of sorrow and shame and of a bleeding Sacrifice, of a sinless Christ. As the angel looks at you there is a smile on his face: for he is pointing to another angel, and he is saying, as he shows you the cross and bids you to take it:

"ALL THAT GRIEVES US IS BUT FOR A MOMENT."

How true—

Brief life is here our portion—
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life is there.

"All that grieves us is but for a moment."

Then you pass under the third arch. There with triumph an angel is holding out to you a crown, as if he would place it upon your brow, and he is saying:

"THAT ONLY ENDURES WHICH IS ETERNAL."

The crown he holds out is the Crown of Everlasting Life.

My brothers and my sisters, these three emblems are before us. The passing vanities of earth, the pleasures of this life, are but for a moment. The sorrows of this life to the Christian who bears the cross and endures the shame are but for a

moment. The Crown which the Everlasting Gospel brings, the Crown of God's loving kindness and tender mercy, the Crown of His forgiveness, the Crown of Eternal Life which endures forever, that Crown tonight I bring you in the Name of my Lord.

It is within your grasp, and I bid you who are, with the muck-rake of life, pulling together the sticks and straw and counting it a wonderful thing that you can rake in some gold or silver, or some dross of life, look up!

The angel is standing over you tonight and saying: "Take the Crown of Life; the Everlasting Gospel brings it to you."

And I saw another angel flying in midheaven, having an Eternal Gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give Him glory; for the hour of His judgment is come: and worship Him that made the heaven and the earth and sea and fountains of waters.

This is the Gospel. Oh, what a wondrous Gospel it is, and how certain it is to triumph. The night seems long, and it is often very dark, but it is not starless; for God is still God, and His love never fails us. Christ is Eternal, and the faith and the hope and the love of this Eternal Gospel are with us tonight.

Let me tell you what that Gospel is.

Fear God and keep His commandments, for this is the whole duty of man.

The command of God, as His own Son trod this earth when He uttered this Gospel, was, first of all, in one word,

REPENT!

There are two words which stand forever in the front of the Gospel: Repent! Believe!

Repent, turn from sin, turn from folly, turn from self, turn from the madness of supposing that you can climb your way to heaven, or that you can ever satisfy yourself by drinking of the naphthaline river of accursed passion. Remember that you must repent and turn to God.

STORY OF THE RABBI ELIEZER'S ADVICE TO A YOUNG MAN ON REPENTANCE.

"Rabbi," said one of the disciples of the great Rabbi Eliezer one day; "Rabbi, thou hast spoken so that thou hast stirred my heart; tell me how long before he dies must a man repent in order to get into heaven."

The rabbi looked at the eager young face, and said, "My son, one day; only one day."

Oh, the young man was so happy, He went away and began to go into his folly and into his sin. He thought, as the rabbi had said, that only one day of repentance was needed. He

began to think after he had passed a few days in folly, "I wonder what the rabbi meant? One day before I die I am to repent." Suddenly, by his side, one day, a companion fell dead in a drunken fit in the midst of a carousal. He stood and looked at that companion's pale face, and the blood that had oozed from his heart—dead! dead!

That companion who had come with him into that place so full of life, dead! dead! "Oh, he is dead, and he did not repent! There was not one day given to him. Oh, suppose that I die tonight! I have not repented."

He came back to the rabbi the next day and said, "Rabbi, tell me how I shall know the day before I die."

"My son," said the rabbi, "no man can tell thee."

"Then how is it that thou sayest I can be saved if I repent one day before I die? Thou hast tormented me. I do not know which day it is."

"Then, my son," said the rabbi, "repent now, lest it should be today." Oh, what a folly it is to prepare for everything except the judgment seat of God! What a folly it is to prepare for everything which may be except death and the judgment, which *must* be!

PHILIP DE-NERI'S HEARTSEARCHING QUESTION—AND WHAT THEN?

Philip De-Neri was one of the wisest men who ever lived in the Christian Church, albeit he lived in the Church of Rome. That Church, while there is much in it which is sinful, has had many glorious saints of God. Philip De-Neri was famous for the good counsel he gave to young men.

One day there came, from one of the Italian provinces, such a lovely, handsome, noble-looking youth. He bore letters from men of high rank and great learning and of great wealth and noble station. He presented himself to the great Father De-Neri. The father looked at him and said, "Young man, I am so glad to get these good letters telling me what a good youth and student you have been. Tell me what thou hast come to Rome for."

The young man, pleased to get the interview, looked at the good man and said, "I have come to Rome to study law."

"That is good—that is a good profession. Well, what dost thou expect if thou dost study law industriously? What success dost thou expect?"

The young man replied, "Well, father, if I study law successfully, I may become a counselor."

"Very good, that is true."

"I may argue cases and win them, and help the oppressed."

"That is very good, my son—a noble ambition—and what then? Suppose thou dost succeed and art a good counselor, what then?"

"Then," he said, "I may become a judge, if I am good and acceptable to my king."

"That is true, and it is very likely that a young man like you will make a very successful pleader and perhaps become a judge. But what then, my son?"

"Then I will be getting old, and I might become a king's counselor and take high rank."

"That is good, and that is a right and good ambition—and what then, my son?"

"Oh, then I should be a very old man, and I hope I should live with my family in peace and comfort all the rest of my life."

"Very good, young man—and what then?"

"Then I should just live on like that."

"And what then?"

"Well, father, I suppose I must die then."

"And what then? After death, what then?"

After the joys of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright—
What then?
Only an empty name,
Only a weary frame,
Only an aching heart,
Only a conscience smart.

After that empty name,
After that weary frame,
After that aching heart,
After that conscience smart—
What then?
Only a sad farewell
To a world loved too well;
Only a silent bed
With the forgotten dead.

After that sad farewell
To a world loved too well;
After that silent bed
With the forgotten dead—
What then?
Oh, then the Judgment Throne;
Oh, then the last hope gone;
Oh, then the Day of Wrath
Oh, then the Second Death.

Lord God of truth and grace,
Help us that wrath to shun,
Lest we be banished from Thy face,
Lest we be all undone.

IS THERE NO WAY TO SHUN THE DAY OF WRATH?

Is there no way by which I may live so that the judgment seat shall be, of all places in the Universe, the place I desire to be?

"Yes, there is." "How?" By receiving and obeying the Everlasting Gospel. By accepting and living the Gospel which bids you tonight to repent of your sins you have committed against your own bodies, your own souls, your own spirits, as well as those against your God and your fellowman. Repent!

Repent of the wasted life! Repent of the wasted hours! Repent of the hatred for good! Repent of the association with evil! Repent of the evil things which you have committed!

Remember that God who made you sees you; that His eye strikes through the darkest shades of night, and that all your hearts and actions lie all open to His sight. Turn to God, and turn to good, for your God and Father is a God of Infinite Love, and the Christ who brought this Gospel bids you to believe Him, to trust Him.

Was there ever so safe a Guide? Was there ever so kind a friend? Was there ever so wise a Counselor? Was there ever so mighty a Saviour, Healer, Cleanser or Keeper?

Is the Christ dead? Are His bones or His dust in the Syrian tomb, or does He live?

If He is dead, the light has gone out of life, and there is no hope, no help, no light; nothing anywhere but one great chasm of horror and darkness, without one single ray of light through all eternity.

But He lives! He lives, He ever lives!

Christ hath opened up the way by which we may shun the Day of Wrath. Because He lives we shall live.

I desire to tell you tonight of the Way of Life.

Repent! Believe! Obey! Fear God and keep God's commandments and worship Him who made the earth, the seas, the fountains, the waters. God who sent His own Son to redeem you.

You may think the world is very sweet, and very beautiful, but have you ever felt

THE COLD CHILL OF THE TOUCH OF THE WORLD?

"Oh, no," you say; "the world is warm. I love the world, because it is all life; it is all light. I love its dances; I love its follies; I love the fleshly delights in which I find my gratification. I love wine; I love women; I love wealth; I love music; I love the dance; I love these things."

Listen! Listen!

Every cultivated man has read in Plutarch's Lives of one who lived in ancient Athens, a wonderful man, Pericles. Pericles was not only a great statesman, orator and administrator, but a lover of his people, a good, great military genius. He was all these in one, and a man of great beauty and attraction of character. All admired Pericles, and he became the head of the Athenian State.

One day a dark shadow crept over Greece. It crept over Athens. It crept over the Acropolis, and over the Parthenon, and shadowed all the gods. It crept over the beautiful statue of Athena, the goddess of wisdom. That cloud settled down upon Athens, and brought desolation and despair into the homes. It was a cloud of death; it was a cloud of plague.

It entered into home after home, and many thousands were sick and died. But Pericles, upright, apparently unmoved, went about the business of the State. He never wept a tear, although his dearest died. The counselors in the State died, the people died; yet he attended to the affairs of State calmly, gave orders for the burial, and went about his duties.

They all admired Pericles. His heart was so calm, and his self-control so great.

One day the plague, the dark shadow, entered his own home, and one after another died. Yet Pericles shed not a tear.

At last the plague laid its deadly hand upon Paralus, his only son, and Pericles stood aghast; for all his hopes were centered in that lovely youth.

Paralus grew worse, and the agonies of death came. At last Paralus lay still in death. Still Pericles shed not a tear.

POIGNANT GRIEF OF PERICLES AT THE DEATH OF HIS SON.

They laid out the body upon the bier, folded the hands upon the breast, and waited for Pericles, as was the custom of the Greeks, to bring the funeral garland and lay it upon the brow of his dead son. Pericles shed not a tear. He took up the funeral garland and advanced to the bier in the presence of all his friends. He laid the funeral garland upon the head of his son, and as he did it his fingers felt the cold, chill touch of death. His son was dead. He would never more see those lips move, those eyes open. He was dead.

Then he burst into tears and cried, "Oh gods, why did ye take him and leave me? Why did ye not take me and leave him? He was my treasure, my all!" And he cast himself down upon the earth with all the cry of a heathen's despair.

Ah, Pericles' treasure was there. Where your treasure is, there will your heart be also. If your treasure is only a thing of earth, even if it be the sweetest woman or the noblest man that lived, and it is gone, and that is all you have—oh, what a despair. If there is nothing beyond, if Paralus is not to go into the heaven before you, and there is no Christ and no God, and only the dark river of Styx, and the awful darkness of the land of shadows where the darkness is felt, the heart simply breaks with woe, what despair!

Is that all? It is all you can have if all your heart has been here. You are going out into the night.

But, friends, if your heart has been fixed on things above, and you have lived for God, and you have felt His love, and the thrill of the Divine indwelling has inspired your breast; if you have loved and served the Christ, if you have ministered, then if your loved ones should pass away, one by one, you would say, Not lost, but gone before. You would know that you would meet them again; for Christ has burst the bands of death, and taken to Himself the glorified of all the ages. Heaven is open to those who have received, believed and obeyed the Everlasting Gospel.

CALL.

Every man and woman in this house who desires to obey that Gospel, stand. (The greater part of the audience arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Help me to bring my sin, my sorrow, my sickness, my spirit, my soul, my body unto Thee. Cleanse me and make me pure. Help me to believe and help me to obey the Everlasting Gospel of salvation and healing and holiness, and take me to heaven. Make me useful while I live, helping the sinful and the sick and the sorrowing, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

After the hymn "Sin No More" had been sung, the meeting was closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

ZION'S VISION OF THE BLESSED HOPE AND THE GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST. —Titus 2-11-13.

ZION'S HOLY WAR.

OPENING OF SOUTH SIDE ZION TABERNACLE, LORD'S DAY MORNING, OCTOBER 29, 1899.

PRELUDE—WELCOME TO SOUTH SIDE ZION TABERNACLE. SERMON—THE BEAUTY, GLORY AND POWER OF JESUS THE CHRIST.

FROM the spacious platform to the door, from wall to wall, the magnificent floor space of the new South Side Zion Tabernacle was crowded with an audience of silent, deeply-impressed thousands as Zions White-robed Choir, with stately grace, marched the full length of the great edifice, singing Dean Alford's glorious processional, "Ten Thousand Times Ten Thousand," and mounted the splendidly-arranged choir gallery.

Thus, after a week of the most bitter persecution, which ended in one case in bloodshed, marked, as well, by glorious victories, Zion opened on the South Side of Chicago a Zion Tabernacle with seats for three thousand people and standing-room for five hundred more. Outside thousands stood for hours waiting for an opportunity to enter, and many came, saw the crowds outside, and went away disappointed.

The eloquent and powerful address by the General Overseer on this occasion brought conviction to many a heart. Many a face, at first openly sneering or idly curious, grew graver and more thoughtful as the glorious Beauty, Glory and Power of Jesus the Christ was portrayed, and when the call to repentance, confession, obedience and consecration was made, many arose and with hearts aglow gave themselves to God.

A. W. N.

South Side Zion Tabernacle, Lord's Day Afternoon, October 29, 1899.

The meeting was opened by singing Hymn No. 44:

Oh wondrous Name, by prophets heard
Long years before His birth;
They saw Him coming from afar,
The Prince of Peace on earth.

Dr. Dowie then read in the Inspired Word of God in the Gospel of our Lord and Saviour Jesus Christ according to St. Mark, in the thirteenth chapter.

Prayer was then offered by Dr. Dowie, after which he said:

WELCOME TO SOUTH SIDE ZION TABERNACLE.

My brothers and sisters: I desire very heartily to welcome you to this new Zion Tabernacle.

I am not a stranger to many hundreds and indeed thousands of you who are now present, for I recognize a very large proportion of my own regular congregation who meet in Central Zion Tabernacle every Lord's Day, in which place we seat about three thousand three hundred. Sometimes we have had four thousand five hundred persons present, especially when the papers have well advertised us. When they have been saying naughty things about us, the people have come together and expressed their interest and their sympathy.

Central Zion Tabernacle has had within its walls sometimes as many as twelve thousand attendances in one week. I suppose the greater proportion of you have been in some of the Zion Tabernacles. While I cannot, of course, in so large an audience descry every face, I see many hundreds and possibly thousands of strangers here today.

We give you hearty welcome, and say, "Grace, mercy and peace be with all who love our Lord Jesus in sincerity."

We are here to do good. We are here to preach the Everlasting Gospel, and preach it we shall while there is breath in this body.

You can find in the current number of LEAVES OF HEALING an official letter from my pen, which was written yesterday morning at seven o'clock, after a hard night's work.

I had been so greatly refreshed by my experiences at Hammond, Indiana, that I was able to sit up all night. (Laughter. Applause.)

I can only say to you that although I know—because I felt them—that some of the murderous missiles thrown struck me, yet immediately after being struck, the pain had passed away. I have not felt a single pain since. (Amen.)

In fact, I am feeling so wondrously happy that, like David, I feel I could leap over a wall and run through a troop. (Laughter.)

I was told that there were boys came to serenade me last night in Zion Home; but I never heard them: for I was sound asleep when the police dispersed them. They were medical students, those interesting young gentlemen whose seniors are asking for legislation which would place the whole people in the hands of doctors from the cradle to the grave. They are working to get laws so that the baby cannot be born without

them, nobody can die without them, and that it will be wicked and illegal to live without them. These interesting gentlemen lined up on La Salle Street last night and smashed the windows of the cars just in order to show how highly educated they were, and how exceedingly well prepared they were to take your children and yourselves in hand at the proper time.

These are the coming medical men. You can see that they were properly engaged yesterday in illustrating that which I know to be the fact, that their brains are principally at the bottoms of their legs. (Applause.)

I am very sorry for the community which is to be handed over to them, if legislation at Springfield can do it.

ZION WILL NEVER SUBMIT TO MEDICAL OPPRESSION.

No legislation ever enacted at Springfield can give the medical fraternity the power over Zion from the cradle to the grave. (Applause.)

We are going to put our spirits and our souls and our bodies into the hands of Him who gave them to us, and He will keep them. (Amen.)

He will heal them, and He has done so. We bless His Holy Name.

I feel very kindly to everybody .

I feel kindly to the press which treats me so constantly with cruelty and wicked calumny.

May God have mercy upon that generation of vipers, the modern scribes. May He have mercy upon the people, and soon rescue the press from the hands of these filthy monsters; from those who are stinking with tobacco and liquor, who are doing no thinking and no praying; who are just simply obeying the will of those who pay them to fight upon the side of the wrong.

May God deliver the young men. May God deliver the people. Some of these days Zion, which is already printing a weekly paper, of which we sometimes print as many as forty thousand copies in one issue, shall be able to print her own morning and evening paper, and tell the news without telling lies. (Amen.)

May God grant it.

I am thankful for all the progress Zion is making, but this is only the infancy of things.

If God shall spare my life—and I believe He will spare it until my work is done—if He shall spare my life, then I give you a hearty invitation to come some day and meet with me in Zion Temple in Zion City. There we shall meet you twenty thousand strong. (Amen. Applause.)

I am so glad for all that God is doing; and now, dear ones, let me give you the announcements for the week.

I will speak on Wednesday night, November 1st, in this Tabernacle, upon "Zion's Witness Against the Sorcerers."

The word in scripture, both in Hebrew, *kashaph*, and in the Greek, *Pharmakoi* (φαρμακοὶ), means pharmacists, makers and venders of deadly poisons.

Now that is Zion's first witness: for God said in Malachi 3, "I will be a Swift Witness against the Sorcerers," the pharmacists. I will deliver that lecture here, which the young men from the Medical Colleges on the West Side so much objected to, and rioted over.

That is passed over, and the people and the authorities are determined that there shall be free speech under the American flag in the City of Chicago. (Applause.)

If free speech were denied, the fundamental principles of the Constitution would be denied.

If I am wrong, there is a way to settle it.

A CHALLENGE.

I invite the medical colleges, and the Universities of Chicago and Illinois, to whom these schools belong, to select their champion; to get the ablest and most eloquent man they have, and let him debate the question with me. Let us take the Auditorium, in which I preached for six months. Let us take it for a week. Let their champion defend Human Healing, and tell the best that can be said for it; let me stand up for Divine Healing, and let God and the people judge. (Amen. Applause.) Is that not a fair proposition?

Voices—"Yes."

Dr. Dowie—It is much better than assafetida and iodoform, is it not?

Voices—"Yes."

Dr. Dowie—It is better than sticks, and stones, and brickbats, and railway spikes, and things of that kind by which they endeavored to enlighten my understanding. (Laughter.)

I think that argument is possible to good, straight, honest men, but when a cause resorts to violence, is it not a proof that such a cause is on its last legs?

Voices—"Yes."

Dr. Dowie—That is exactly where the doctors are.

The Lord bless them. (Amen.) I want to see every one of them Doctors of Divinity. If they will get converted, I will take them into Zion College and put them through the mill and send them where they will get brickbats and railway spikes. (Applause and laughter.)

ZION IS WINNING ALL THE TIME,

and we are very happy. On Friday evening at the North Side Zion Tabernacle I will speak on "Zion's Witness Against the False Swearers."

In connection with that I shall take up Secret Societies. I know that is going to make a fuss, because the Mah-hah-bones are very numerous and very ugly. They do not like my pouring contempt upon the sacred name of Hiram Abiff, the Son of the Widow. Hiram Abiff, the Son of the Widow, never existed. He was never resurrected by Solomon. Masonry is the biggest humbug and the most abominable mass of lying that ever came to curse humanity. May God rid us of it.

If anybody thinks differently, let him engage the biggest halls in Chicago and triumphantly set forth the glories of Hiram Abiff, the Son of the Widow.

I am going to press the battle to the very gates of hell this next week. I have had such a good time in the week just closed that I am already for another. It is going to be a hot time.

Zion is making things quite interesting for many people.

I am so glad to meet you. I knew I should meet an attentive and well-bred people who know how to behave.

I said, "When I come to the South Side, I know I shall be met with Christian courtesy and consideration."

I thank you for coming to Zion Tabernacle today to greet us upon our opening. Whatever may be your opinions, will you please to remember that I shall say nothing in anger and nothing in malice; that I shall speak in love, and I have a right to speak the truth, have I not?

Voices—"Yes."

Dr. Dowie—You will all give me that right. If you do not, I will take it anyhow. (Laughter.) I am going to speak as God shall give me grace. We are going to understand each other better and better. I am happy to be among those of whom this choir sang today:

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light;
'Tis finished—all is finished—
Their fight with death and sin.
Fling open wide the golden gates,
And let the victors in!

May God grant that every one of you will enter into the Gates of that City. (Amen.)

The offerings and tithes were then received.

THE BEAUTY, GLORY AND POWER OF JESUS THE CHRIST.

INVOCATION.

Let the words of my mouth and the meditation of my heart be inspired by Thy Spirit, and be acceptable in Thy sight, and be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

I desire to speak to you today on "The Beauty, Glory and Power of Jesus, the Risen and Glorified Christ." To Him is given all power in the heavens and on earth. He is coming again, and it may be very soon. His Church is waiting till He comes.

I feel this afternoon that I cannot do better than place this subject before you, first by reading the wondrously beautiful verses that are now before me.

It is a long text, but there is not a word of it which is not infinitely better than any exposition I can make of it.

I call your attention to the words which you will find in the fourth chapter of the Book of the Revelation of Jesus Christ which He gave to His servant John, the Apostle, when he was on the Isle of Patmos, a prisoner for the work of the Lord and for the testimony of Jesus Christ.

In that wonderful Revelation these words are written in the fourth chapter:

TEXT.

After these things I saw, and behold, a door opened in heaven, and the first Voice which I heard, a Voice as of a trumpet speaking with me, one saying, Come up hither, and I will show thee the things which must come to pass hereafter. Straightway I was in the Spirit: and behold, there was a throne set in heaven, and One sitting upon the throne; and He that sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne, like an emerald to look upon. And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, which was and which is and which is to come. And when the living creatures shall give glory and honor and thanks to Him that sitteth on the throne, to Him that liveth for ever and ever, the four and twenty elders shall fall down before Him that sitteth on the throne, and shall worship Him that liveth for ever and ever, and shall cast their crowns before the throne, saying, Worthy art Thou, our Lord and our God, to receive the glory and the honor and the power: for Thou didst create all things, and because of Thy will they were, and were created.

Then, it seems to me, we best understand this when we take the next beautiful words:

And I saw in the right hand of Him that sat on the throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. And I wept much, because no one was found worthy to open the book, or to look thereon: and one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to

open the book and the seven seals thereof. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And He came, and He taketh it out of the right hand of Him that sat on the throne. And when He had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for Thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshiped.

This is the Gospel with which the Christian Catholic Church in Zion goes forth. While this Church has a Message of warning, and a Message of most solemn rebuke to those who sin, the greatest and best part of the Message of this Church is the glorious Gospel which tells us that Jesus still lives; that He that was slain hath left the tomb; that He lives above the utmost rage of men and devils, and we who are waiting till He comes, are chanting the song, "Till He Come."

"Till He come!"—Oh, let the words
Linger on the trembling chords,
Let the "little while" between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that, "Till He come!"

Clouds and darkness round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death, and darkness, and the tomb,
Only whisper, "Till He come!"

Till He come we shall occupy. We shall do our utmost to bring the multitudes for whom He died to say, "Worthy is the Lamb that was slain."

This is the great mission of Zion. Let me talk to you about my King, my Lord, my God, whom I love above all else, whom I have known all my life. I know Him better, and love Him dearer every day. Let me talk to you about Jesus.

THE BEAUTY OF JESUS THE CHRIST.

First, His Beauty. In the Song of Solomon, the singer is the Church, the bride, the Lamb's wife, and she sings in that

song that He is "The Chiefest among ten thousand," and that "He is altogether lovely."

Should not we, as a part of that Church, sing that song today? When He came to this earth, they saw "no beauty that they should desire Him." He was a "Man of Sorrows, and acquainted with sickness." He went about this earth doing good and healing all that were oppressed of the Devil.

Where'er He came, from every street, every lane, the multitudes poured forth at the glad cry, "Jesus of Nazareth passeth by." His hand touched the sinful and the sick, and His sympathetic spirit awoke sorrow in the contrite hearts of the sinful. All who ever hated Him were those whose "craft was in danger" from His work, and who would not quit their sin.

But the people loved Him wherever He went. They brought out their sick, their sad, their sorrowing, and He blessed all who came in faith. The Beauty of the Lord is seen in His saving, healing and cleansing power. The Glory of Jesus is shown in the mighty works which He hath wrought, is working, and will yet work. The power of Jesus is shown in the fact that there is no name today so mighty over all the earth as the Name of Jesus. Jesus, the Name high over all, is still the mightiest Name in earth and in heaven.

Now let me tell you what I know of His Glory, and what I have seen of His Power.

I feel on this Lord's Day, which in Zion is always testimony day, to tell you something of Him whom I love so well, and whose Glory and Power I have realized so largely.

Young men, I am no longer young in years. Yet I feel so young in heart that I can understand something of the words, "A man is just as old as he feels." If I am no older than I feel, then I am very young today.

I am in sympathy with the young man. I almost wish I were in age by his side, so that I might have so much of life before me in this glorious time in which we live, when the "hidings of God's power" have been revealed in air and earth and sea; when the wondrous lightnings have been chained; when we can transmit thought and even speech from land to land, and when the wireless telegraphy is carrying thought over the nations and over the seas.

God is working everywhere in these days which are dawning upon us. I hope to live yet to see them more gloriously unfolded. My young brothers, I would say to you,

BE EARNEST, BE EARNEST.

Do not fritter away these days which are so precious, and which you can use to so much advantage. Remember that today this wonderful blessing is coming to you in the Name of Him who has given us all these things; who is all the Foun-

tain of wisdom and glory and power. Oh, how simple Jesus is, in His beautiful adaptation to our necessities; how kind He is; how considerate and condescending He is.

If we only knew Him as a great King clothed in the awful majesties of heaven, and controlling the destinies of earth with an omnipotent hand, we might faint before Him. But oh! how tender He is when we know that He, the Lamb that was slain, is still going about doing good, and that He is standing at the heart of the sinner today, and saying:

> Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me.

I desire you to see today that He whose head once was crowned with thorns, whose hands were once pierced for you, whose feet were once pierced for you, whose human heart once beat on earth for us, is still walking through the streets and lanes of the cities. He is knocking today at your heart in this place. The pierced hand still knocketh, and beneath the crowned brow beam the patient eyes, so tender, of thy Saviour waiting there. Send Him not away; it is perhaps the last time for you on earth. Oh! how condescending that He should knock at the door of the poor sinner's heart.

This Christ is still the same Saviour and still the same Healer as of old. He goes about, as He did in Galilee, casting devils out and healing all who are oppressed.

> His touch has still its ancient power;
> No word from Him can fruitless fall.

Oh, that He would bless us in this evening hour, and in His mercy heal us all!

He is just the same. There is no change: for Jesus Christ is the same yesterday, today and forever. He is with us always.

I desire to tell you that

HE IS WAITING TO ENTER EVERY SHADOWED HOME.

Where'er the sick may be, there He stands. He still says as of old, "Wilt thou be made whole?" He is able, He is willing, and He is waiting, and He is longing to bless. There is no change in Him. He is unchangeable and present.

> The healing of His seamless dress,
> Is by all beds of pain;
> We touch Him in life's throng and press,
> And we are whole again.

He is the Saviour, He is the Healer. He is the Cleanser of the passions which are within the young, and alas! within the old, which come to them by inheritance from those who sinned.

The Christ comes today and says, "It is I; be not afraid." If you will let Him in He will cleanse your heart from sin. He will take away these fierce passions which beat, and bruise,

and torment, and destroy until you are bowed down with shame and sorrow. He will make you His own free men and free women in Himself and by the Spirit of His Power.

Let me talk of His Power.

THE POWER OF JESUS THE CHRIST.

His Power is adequate to all our possible necessities. His Power is commensurate in duration with all the eternities. His Power is commensurate and coextensive with the omnipotence and omnipresence of God the Father Himself, who hath committed all things into His hands.

That same Christ we preach—no longer a Man of Sorrows, but forever a Man of Sympathies.

No longer crowned with thorns, He is crowned with Glory and Honor.

No longer weak, buffeted and bleeding, bearing the cross and dying in shame.

HE NOW SITS UPON THE THRONE OF UNIVERSAL EMPIRE.

He is ruling throughout the heavens, and He will rule throughout the earth. (Amen.)

He is coming, blessed be His Name. He is coming, and we are waiting till He come. The kingdoms of this earth shall become the kingdoms of our God and of His Christ.

In the City of Edinburgh, a few years ago, this touching little story was told in my presence. Let me give it to you.

A BEAUTIFUL STORY ILLUSTRATING JESUS AT THE SINNER'S HEART.

"I was visiting," said that good man, Arnot, "amongst my poor, sick people in the wynds and closes of Edinburgh here last week. I stood away back, and looked up at the high houses to see whether Betty, my good old Betty Gordon, an aged saint of God, were at home or not. I knew that she was at home by this sign: that her little flower-pots were out upon her windowsill; that the blind was up. I knew Betty was in; for when she went away she carefully took in the flower-pots and pulled down the blinds.

"I knew that she was poor and needy; but she trusted God, and I was so glad that somebody had given me some money that morning that I might give to the poor. I calculated what Betty's rent would amount to for a month, and I put that aside in my pocket with other moneys for the poor.

"I went into the close, climbed up the winding stone stairs, and panting, I at last reached Betty's door. I knocked. At first I knocked softly, but there was no answer. Then I knocked louder, but there was no answer. Then I pulled the bell, and it rang through the bed-rooms, but there was no answer. At last I said, 'Betty forgot to pull down the blinds,

and she has gone out, leaving her flower-pots there. What a pity!' Then I went down the stairs.

"The next morning I went back, because I knew Betty needed help, and knocked at the door. After a little waiting Betty came and opened it.

"'Oh,' she said, 'is it you, Mr. Arnot? I am so glad to see you! Come in?'

"I went in, and sat down. I offered prayer, and the sweet face of Betty, framed with her white hair, looked to me like the face of an angel.

"But there were tears in her eyes, and a little look of care there that I had not seen.

"I said, 'Betty, woman, what are you crying for?' She was crying. 'O,' she said, 'Mr. Arnot, I am so afraid; I am so afraid of the landlord. He will come, perhaps, today. He came yesterday and I had na the rent, and I didna open the door, and now I am afraid of his coming; for he is a hard man.' 'Betty, what time did he come yesterday?' 'He came between eleven and twelve o'clock,' she said. 'I remember, because I looked at the clock, and it was twenty-five minutes to twelve.'

"'Well, Betty,' said Mr. Arnot, 'it was na the landlord; it was me, and I brought to you, Betty, this money to pay your rent. Take it and be thankful.'

She looked at me, and said, 'Oh, was it you? Did you bring me that money to pay my rent, and I kept the door steekit (that is "I kept it shut") against you, and I wouldn't let you in? And I heard your knocking, and I heard your ringing, and I said, "That is the landlord. I wish he would go away." And it was my ain meenister. It was my ain Lord who had sent ye as His messenger, and I wouldna let ye in.'"

That is just like a sinner. When Jesus is knocking at his heart, he treats him as if He were a hard landlord and will not let Him in.

Oh, let me beseech of you,

LET THE SAVIOUR IN!

He is knocking at your heart's door; not to bring judgment, but to bring mercy, to bring salvation, to bring healing, to bring holiness. Why will you not open the door?

If any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me.

The song is ringing throughout the heavens:

Unto the Lamb be the blessing, and the honor, and the glory, and the dominion, for ever and ever.

Let it ring through the earth today. (Amen.)

Open wide the gates of all your hearts, and let the King of Glory in. (Amen.)

CALL.

All who desire Him to enter, rise and tell Him so. (A great company of thousands arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me power to do right to my fellowman; to confess, to restore; to do right to all; to do right in Thy sight. Give me Thy Holy Spirit. Cleanse my spirit, and my soul, and my body. Enter into my being; take possession. Lead me into the path of Salvation, and of Healing, and of Holiness, and by and by let me cast my crown at Thy feet, and hail Thee, Lord of all. Hear me, my Father, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Audience—"Yes."

Dr. Dowie—Will you live it?

Audience—"Yes."

After the hymn "Sin No More" had been sung, the services were closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

ZION'S HOLY WAR.

SERMON—THE BEAUTIFUL GATE OF DIVINE HEALING.

ON the evening of Lord's Day, October 29th, the day of the glorious opening of the new South Side Zion Tabernacle, the General Overseer spoke again, as he had in the afternoon, to an audience which filled every chair and all the standing-room in the great building, thus making a total of over seven thousand attendances at the two services. Besides these, there was an uncounted multitude again turned away for lack of room.

Several thousand of these remained outside of the Tabernacle during the entire period of the service. Public interest on the South Side of the city was widely and deeply aroused.

The people outside discussed "Zion and Dowie" from every point of view, and, inasmuch as many members of the Church could not obtain admission, they became the centers of many groups and gave much information to the thousands of inquirers around the Tabernacle.

There was a strong force of police present; but no cause for their interference with the orderly crowds took place.

The wonderful story of the Beatiful Gate of Divine Healing was told with graphic power by the General Overseer, and, as is always the case, the preaching of the Gospel which included Divine Healing brought to repentance, confession and consecration many who were never affected by a Gospel of salvation only.

A. W. N.

South Side Zion Tabernacle, Lord's Day Evening, October 29, 1899.

The meeting was opened by singing Hymn Number 6:

Behold a fountain deep and wide,
Behold its onward flow;
'Twas opened in the Saviour's side
And cleanseth "white as snow."

Dr. Dowie then read from the Inspired Word of God in the Book of the Acts of the Apostles in the third chapter.

Prayer was then offered by Dr. Dowie, after which the announcements were made.

Jesus said: "Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery."—Luke 16 18

ZION'S WITNESS AGAINST THE ADULTERERS.

Jesus said: That every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marries her when she is put away committeth adultery.—Matt 5 32

Dr. Dowie then said: God has been very gracious to us in this

HOLY WAR AGAINST THE HOSTS OF HELL IN CHICAGO.

I am glad to have had the joy of opening this new Zion Tabernacle. I may tell this company that we have leased it for five years, and that we are making it a pleasant meeting place.

I desire to thank every one connected with the arrangements for these meetings. I thank the men whom we put in here just about a week or ten days ago to take this place and transform it into what you now see it. Deacon Harper, Zion's Superintendent of Construction, deserves special thanks and mention. The work has been almost entirely done with Zion men in all the trades. Zion has large constructive powers.

This is the third Zion Tabernacle which I have opened in Chicago within this month; and a number have been opened in other States.

THE BEAUTIFUL GATE OF DIVINE HEALING.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and be profitable unto this people, O Lord, my Strength and my Redeemer.

In the passage which I read to you in the third chapter of the Acts of the Apostles and at the tenth verse we read these words again:

TEXT.

And they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the Temple: and they were filled with wonder and amazement at that which had happened unto him.

I desire to take you back to that wondrous afternoon in Jerusalem, at the great Temple of Jehovah, well nigh nineteen centuries ago. The life of Jesus Christ on earth in the flesh had ended. Like other prophets, He had been slain. Jesus said to the people: "Ye are sons of them that slew the prophets." Stephen, the first Martyr in the Apostolic Church, asked his cruel judges, "Which of the prophets did not your fathers persecute? and they killed them which showed before of the coming of the Righteous One, of whom ye have become betrayers and murderers."

In every age

ALL GREAT PROPHETS HAVE SEALED THEIR TESTIMONY WITH THEIR BLOOD;

and Jesus Christ suffered death as the consequence of His good and holy life.

The Beautiful Gate in the Temple of Herod was a wonderful gate, and the Temple service a wonderful service.

Christ had died. He had risen from the dead. The Holy Spirit had come. Multitudes had been saved; at Pentecost three thousand in one day. But there was no Divine Healing.

Up to this time it was all Salvation. Divine Healing had taken no place in the Apostolic Church. Had it not come forth Christ's words, "The works that I do shall ye do also," would not have been true.

Peter and John went up to the Temple at the hour of prayer, the ninth hour of the Jewish day. That was three o'clock in the afternoon: for the day was calculated from six in the morning until six at night. The ninth hour was therefore three o'clock.

At three o'clock that afternoon these great apostles went up to the Temple to meet with vast numbers of Christians, with whom they could meet nowhere else.

They were not thinking about anything special going to happen. It is always the unexpected that happens. The unexpected happened in this case. The Beautiful Gate of Divine Healing was opened wide that afternoon when Peter and John went up to the Temple.

When they had reached the Beautiful Gate of the Temple they found there, as was the custom in that day, many beggars waiting for alms.

These beggars had a whining cry which was something like these words, taken from the Book of Job:

> Have pity upon me, have pity upon me, Oh ye my friends;
> For the hand of God hath touched me.

They thought in their ignorance that their diseases were the work of God. They did not know what Jesus was preaching, namely: that He had come to destroy the works of the Devil, and that disease was a consequence of sin, and that sin was the work of Satan, and that He went about, as the Apostle Peter afterwards said, doing good and healing all that were oppressed of the Devil, for God was with Him.

Now when Peter and John came up to the gate they found this man. He was over forty years of age, probably not less than forty-two.

A RETROSPECTIVE GLANCE AT THE LIFE OF THE BEGGAR AT THE BEAUTIFUL GATE.

That man was, therefore, a little cripple boy of about nine years old when Christ was born at Bethlehem. He had heard of the massacre of the little babies at Bethlehem when Herod was trying to kill the infant Christ. He was shocked as the children were killed by the cruelty of that horrible king. Every Jewish child knew that terrible story of how that attempt to kill the infant King had cost the lives of so many lovely babes.

This little boy had then grown up. He had heard in his boyhood that Jesus had come, and that Herod had failed to kill Him. He had heard of the disappearance of Christ, whom the Angels, and the Shepherds, and the Wise Men from the East had seen and worshiped.

When Christ came to the Temple at twelve years of age, this poor man was twenty-one. Now he had never walked. He had been lame in both his limbs from his mother's womb. At twenty-one years of age he was, probably, a beggar; possibly he was one earlier.

When Christ at last came to the Temple as the Messiah, at the age of thirty, this man was thirty-nine years of age.

He had heard about John the Baptist's preaching. John the Baptist, the greatest of prophets, as Jesus said, had preached at the fords of the Jordan. Herod himself, and the corrupt and sinful woman Herodias, were compelled to listen. That woman had to sit still upon her throne of power while John the Baptist smote her on the face for her adultery. He said to Herod, "It is not lawful for thee to have her," for Herod had a kind of Chicago or South Dakota divorce.

He had married his brother Philip's wife, and the horrible abomination of adultery was enthroned in Herod's kingdom.

JOHN THE BAPTIST HAD PROCLAIMED JESUS AS THE CHRIST.

Up to the time that Jesus came down to be baptized, John the Baptist had not known He was the Christ. John the Baptist did not know that he himself was Elijah, although Christ said he was, and He knew better than John.

John said:

> I knew Him not: but He that sent me to baptize with water, He said unto me, Upon whom thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

That was a very important statement, for John gave up his own office and commanded all to follow Jesus. Very shortly after that John was seized in a desert of Judea by Herod and borne off to the Castle of Machaerus and put in the dungeons there. Subsequently his life was taken by a trick of Herodias, who got Herod, when drunk, to promise that he would give her daughter whatever she asked, to even one-half of his kingdom, for her beautiful dancing. She asked for John the Baptist's head in a charger. The voluptuous and seductive dancer is often the vilest and most cruel of monsters in woman's form; and beautiful Jezebels and Herodiases in every age thirst for the heart's blood of the prophets who reprove them and call them to repentance. Beauty is often the covering of a Beast. The face of the Sphinx has the body of a brute. Merely natural beauty is ever cold and animal and cruel. True beauty is in the spirit which is awakened into Divine Life by Divine

Love, and the Light of that beauty is that of a Star which never fades or grows dim—it shines with eternal radiance.

John the Baptist had proclaimed Jesus to be the Christ, the Lamb of God that taketh away the Sin of the World.

As time went on the people saw increasingly that Jesus of Nazareth was the Christ of God, the Saviour, Healer and Cleanser of all who came unto God by Him.

The Scribes of that day did not want the people to know it. The Pharisees of that day did not want the people to know it. They wanted to keep back the knowledge that Jesus the Mighty Prophet of Nazareth who was going about doing good, and saving and healing the people, was the Christ of God. They therefore told lies about Him.

They said He was a bad man. They said the things that He did were done through Beelzebub, the prince of devils. They said it openly in the Jerusalem *Daily Lyre*, and the Jerusalem *Tribune*, and the Jerusalem *Journal*, and the Jerusalem *Inter Ocean*, or their ancient equivalents.

They sent forth these statements just as they do about me today. Why, the most absurd things are said regarding me. The other day the papers told the story that I was down at Harvey and visited a child who was dying. They said that I screamed, "That child is not sick. Get her up." When she would not get up they said I tried to make her, and when she could not walk I threw her upon the bed. They said that she would not eat, and that I got some pie and apple and stuffed it down her throat, and that she died soon after.

All that was said in the papers, mostly in the *Daily Record Lyre* and the *Tribune*. At that time I was one hundred and fifty miles away, on the other side of Lake Michigan.

I was not near Harvey at that time. I never saw the child when sick in her home, and never touched her there.

Only a week ago they said that Dr. Gentry, who has a mission hall in Englewood, this portion of the city, delivered an eloquent discourse against me. I read last Sabbath afternoon Dr. Gentry's letter, in which he said he had not said one single word of it. And so the thing goes on.

They told similar lies about Jesus.

When a man like this poor man, who had never walked, would be sitting there at the Beautiful Gate of the Temple, and Rabbi Eliezer, and Rabbi Simeon, and Rabbi This and Rabbi That, members of the great council, would go by, the poor man would say, "Rabbi, will you not tell me whether Jesus is a good man or a bad man?" "He is a bad man," would be the invariable reply.

That is what the Methodists and Baptists and Presbyterians of that time said. They likewise lie about His work today because their churches are in danger.

They have not been preaching the Gospel, and are being found out.

THE DENOMINATIONAL CHURCHES ARE DYING.

The Rock River Conference reported an increase last year of one thousand three hundred members, but they reported a loss the previous year of a thousand, therefore they only gained three hundred members in two years. There are three hundred churches in the Rock River Conference, hence they gained exactly one-half of a member for each church for a whole year. (Laughter.)

They are dying. In Zion I have baptized with these hands more than seven thousand persons. Of these more than one thousand have been Roman Catholics. More than another thousand have been Lutherans, and the rest came from various churches, and mostly from the world.

So these rabbis told the lame beggar that Jesus was a bad man.

"But, Rabbi," said the beggar, "there was a blind beggar here who went to Him. Jesus sent him to the pool of Siloam, and he received sight."

"We threw that man out of the synagogue."

"Why did you throw him out?"

"Because he acknowledged Jesus. If you acknowledge Jesus, we will throw you out, too."

The poor fellow did not know what to do. Jesus passed to and fro, in and out of the Beautiful Gate, but this man was afraid to touch the hem of His garment for fear the would be thrown out of the Temple; for fear that he would not longer get the little pittance that he got as a beggar.

Friends, how often

PEOPLE ERR BECAUSE THEY FEAR TO TRUST GOD.

No man ever trusted God for bread and went hungry. God protects those who trust in Him for protection. All who obey God get blessing.

God will cover your head in the day of battle, as he covered mine the other night at Hammond, Indiana. There were people there who would have died for me, and some of them very nearly did. I thank God for their love and loyalty. I had been willing to die for them, and they knew it.

But it was hard for that poor man to be told on the one side that Christ was a good man, that Christ was good and merciful; and on the other that He was an incarnate devil. Christ passed out to His cross, and, perhaps, amidst the curses and the maledictions that followed Him, were the curses of this man.

But after Jesus died and arose again, the Holy Ghost came, and Peter preached that wonderful sermon when three thou-

sand persons were saved in one day. Then the Church was full of life, and full of love, and full of gladness, and the members went up every day to the Temple.

Did you ever think of it? Why did not the Pharisees persecute the Church then? Because the Church then was preaching only salvation, and if the Church preaches only salvation, the Devil does not care a pin for it.

Mr. Moody preaches only salvation, and the press never persecutes Mr. Moody, because he preaches salvation and administers anecdotal molasses. (Laughter.)

But when a man comes who preaches Repentance, Faith, Obedience, Divine Healing and Holiness, with "great plainness of speech," then they want to kill him.

That kind of thing will not do for the Devil. There is too much religion in it. It is too thorough. It goes to the root of everything. That kind of religion, the old-time religion, is not in fashion in Chicago, or anywhere in the world, today.

I do not care whether it is in fashion or not. I have come to preach the old and Everlasting Gospel.

Three thousand were saved on that Day of Pentecost. I believe that poor man was one of the three thousand. I think that God filled his heart with sorrow because he too had cried against the Holy and Just, and asked a murderer to be released. He was convicted of sin and converted by the Holy Spirit.

Now he knew the apostles. They were his friends, and as they passed by he would say to them, "Oh John! O Peter! Do you think that God has forgiven me?" They would say, "Yes, he has forgiven you."

This afternoon as they passed the Beautiful Gate, they gave him a nod and a smile, and he, in order to attract their attention, asked for an alms.

THE WEALTH OF THE APOSTOLIC CHURCH.

Some people think that their answer, that they did not have anything in their pockets, was an evidence of their poverty. But that is an evidence of their riches, because it is only a rich man who can afford to go about without money. A poor man has to carry his money with him.

I heard the other day of Baron Rothschild in London being in an omnibus. He is a Jew, and when he got to a certain point the conductor said, "Give me your fare." He went into his trousers' pocket and into his vest pocket. There was no money in either. "I haven't any money," he said. "Get out, you old Jew dog." He asked if any one would lend him threepence. They asked, "Who are you?" He said, "I will have to tell you: I am Baron Rothschild, and I haven't a thripence." One person there said, "Why, Baron, certainly," and handed him his purse.

These apostles were rich. There is a great deal of misunderstanding about the apostles being poor.

The disciples in thousands sold their houses and lands; for Jesus said Jerusalem was going to be destroyed, and they believed it. They sold their properties, and laid the price at the apostles' feet.

Suppose there were ten thousand of them, and they had only a dollar each; that would be ten thousand dollars. If they had ten dollars each, that would be a hundred thousand dollars, and if they had a hundred dollars each, that would be a million. If they had a thousand dollars each, that would be ten millions, and if they had five thousand dollars each, on an average, which they doubtless had, that would be fifty millions. Anybody who knows anything about the Jews knows that they always amass property and money.

Suppose there were fifty thousand of them, and that their properties were worth an equivalent of five thousand dollars each in modern money, then the Apostolic Treasury would contain the vast sum of two hundred and fifty millions of dollars—a splendid accumulation of "the sinews of war" for the evangelization of the world.

Peter and John were at the head of a vast Church, and they did not carry money around with them.

Zion is rich, thank God, today. (Amen.) I am glad to tell you that Zion City Bank and Zion Land and Investment Association have increased more than nine hundred per cent while this persecution has been going on.

Not one dollar of the money of any one in Zion has been taken out of our Financial Institutions.

But I wish our Church were ten times richer than it is. God is going to make it rich: for Zion must go forth to all the world.

HOW ZION FAMILIES BECOME RICH.

Our men are not stinkpots. (Laughter and applause.) They do not spend one single cent on tobacco. You who chew and smoke call your bodies Temples of God! Do you think God the Holy Ghost would dwell in a carcass like that, you stinkpots?

Zion men do not spend money on liquor.

They do not go to gambling houses.

They do not eat any pork.

Ah, you pig-eaters! You call yourselves Christians! What does the Word of God say?

> Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

Did not Jesus destroy two thousand pigs in one day?

Swine's flesh is the dirtiest food you can touch. It is full of scrofula and full of cancer and every abomination.

"Oh," says some one, "God made it, Doctor." I know He did, and He made a skunk, and a rattlesnake, and lice. What woman will cook such creatures, and such vermin, for her husband? (Laughter and applause.)

Furthermore,

A ZION MAN IS NOT A MEMBER OF ANY SECRET SOCIETY.

You secret society members call yourselves husbands. Husband in the old Saxon means house-band. What kind of a house-band are you?

When you married that woman by your side you said to her: "Oh, Betty, marry me and your society will be the one constant joy of my life."

You wretched liar, you belong to every society in town except the Home Society. (Applause and laughter.)

When the Lodge is out, the Zion man does not adjourn to the saloon, to the house of her whose house is the gate of hell. He does not bring home dirty, foul disease, and breed these poor, wretched, diseased children, and destroy the health of his wife. Perhaps he used to be that kind of a dirty dog, for many Zion people have been saved from the depths, but he has repented and trusted God to forgive him and cleanse him, spirit, soul and body.

Then the Zion man has no doctor bills to pay; the fifty dollars a year which formerly went to the doctors he now saves. There are two hundred and fifty thousand in this country who, through Zion teaching, have discharged their doctors, hence the doctors lose twelve and a half million dollars yearly on account of Zion.

"*Hinc illæ lacrimæ.*" Hence these tears of idodoform and assafetida and other foul-smelling griefs which the would-be doctors have been weeping inside and outside of our West Side Zion Tabernacle.

On account of giving up and being free from all these things, the Zion man saves about four dollars out of every ten more than you do who sin in these matters.

When he has given a tithe he has three dollars ahead still.

THANK GOD, ZION IS GETTING RICH.

It is making the home happy, and making the body healthy.

But to return to the man at the Beautiful Gate.

Peter and poor John did not like to pass this man because Jesus had said, "If a man ask you for anything, give it to him; give to the poor."

I thank God for Zion in the matter of her helping the poor.

We send out a thousand Zion's Seventies every week, and they go into the streets and lanes, and carry help and good words. We do what we can to win the sinful and fallen to God. We take the poor harlot and find a home for her.

I thank God for all the practical work of Zion.

Peter and John had no money with them. All at once there came an illumination. Oh, how Peter's face lit up, and he looked at John, and John looked at Peter.

All at once there came into their minds the thought that they had something better than money.

THE APOSTLES OF JESUS HAD THE NINE GIFTS OF THE HOLY SPIRIT.

They were the Word of Wisdom, the Word of Knowledge, Faith, Gifts of Healings, Workings of Miracles, Prophecy, Discernings of Spirits, Divers Kinds of Tongues, and Interpretation of Tongues. They thought, "Why should not God heal this man through our agency?" Did not Jesus say:

He that believeth on Me, the works that I do shall he do also?

Then they talked to the man, and although we have only the outline of the story, we know that they said to him, "If you will trust Jesus with your spirit, soul and body, and in the Name of Jesus will do what we tell you, you will arise and walk."

The man doubtless said, "I will trust."

Peter held out his strong hand and said, "In the Name of Jesus Christ of Nazareth, arise." The man struggled to his feet. These poor feet and ankles, that had never borne his weight, were strong now.

"Now walk," said Peter. He began to walk, so slowly. "Walk faster." He walked faster. All at once he realized that he was healed.

"Am I healed? Oh, God, is it only a dream? How often I have dreamed that I was like other boys when I was a child, and that I could leap, and run, and scale the mountain height, and run across the plain, and leap over the brook; but I never could walk. Oh God, is it a dream, and shall I wake and find it so? Peter, John, is it true?" "Yes," they said, "you are healed." "Oh, am I healed because I trusted Jesus?" "Yes." "Let me test it."

He jumped; he leaped; he ran; he went into the Temple shouting, "Hallelujah! Praise Jehovah, Jesus is the Christ."

The priests said, "Look here, this is the Temple, and it is the Sabbath. Do not make such a noise." He replied, "If you had been healed like me you would make a noise, too. Hallelujah!" (Laughter and applause.)

Would you not make a noise, too?

Voices—"Yes."

Dr. Dowie—It is right to make a noise at the right time.

There was nobody there who cared to look at the priests conducting the gorgeous display and the evening sacrifice of the lamb at the Temple service; everybody was looking at these men. That fact, of course, embittered the priests then,

as the work of Zion does the ministers of Chicago, this evening. They hated, and they hate, to see the people flock in thousands around those whom they despised. Like Nehemiah, we can say, "Hear, oh our God; for we are despised." But, like him, we shall prevail, and we shall build up Zion, and we shall let all the nations see the beautiful Gate of Salvation, Healing and Holiness through faith in Jesus.

THE PHARISEES IN ALL AGES ATTEMPT TO EXPLAIN AWAY DIVINE HEALING.

The Pharisees were asked what they thought of it. "Oh." they said, "it is hypnotism; it is magnetism. You will find a battery in their pockets." (Laughter.) Another said, "It is the Devil."

Does the Devil do work like that?

Voices—"No."

Dr. Dowie—If he does, then the Devil is a mighty good Devil. I would say, "Hallelujah for the Devil!" But the Devil does not do that.

The doctors do not do that, do they?

Voices—"No."

Dr. Dowie—They say, "Silver and gold have I none, but give me your silver and gold, and I will see what I can do for you."

When you have no more silver or gold, then they say, "My brother, there is nothing more can be done for you." They know I am right. They have "charity patients," it is true; and they need them for medical experiments, and surgical chopping-blocks.

This man was healed, and they began to wonder how it was. So Peter and John said, "Be still and we will tell you." Then they told them that through simple faith in Jesus' Name that man had been made strong. That day, it is said in the Word,

FIVE THOUSAND MEN BELIEVED THE GOSPEL PREACHED BY PETER AND JOHN.

But where did Peter and John spend that night? They slept in the prison. The Pharisees had them arrested for violating the Medical Practice Act. (Laughter.) The Pharisees had them arrested for practicing medicine without a license. (Laughter.)

The Board of Death in Jerusalem could stand Divine Healing no longer.

ZION'S GENERAL OVERSEER ALSO ARRESTED ON ACCOUNT OF DIVINE HEALING.

Now we have had that fight all over. For one whole year they arrested me on an average of twice a week. I had lots of fun, and lost a good deal of money. It cost me twenty thou-

sand dollars. If the then City Persecutor, Mr. Tatge, is anywhere around here—he lives in this neighborhood—he knows I had lots of fun with him. We had lots of fun with that dirty, filthy administration of Mayor Swift's. (Laughter and applause.) That Pharaoh and his Republican host perished in the Sea, whilst attempting to pursue us, and no man knoweth their political grave to this day.

"Oh!" that Mayor said to me, "you are breaking the law." I said, "What law?" "The ordinance of the City Council." I said, "Don't you know better, Mr. Mayor, than to call an ordinance a law? An ordinance is only an act based upon a law. Show me the law upon which you base this ordinance."

He could not show it to me. I said, "The common law of England is against you."

"Well," he said, "what have we to do with the common law of England?"

That little Mayor did not know that the common law of England was incorporated by express statute in the laws of Illinois. That is all that some of these mayors know. They seem only capable of fostering "mayor's nests."

I fought all the cases in the upper courts, and we won them all. We smashed up the ordinance, and no man can ever revive it, although many have tried.

They cannot fix up any law or ordinance which will touch me. "But we can get rid of him," they say. What do they mean by that? They mean, "We can kill him."

But I believe that the people will arise and say, "No. He is doing good. Do not let him be killed." I believe that God will not let me be killed until my work is done. If God should permit me to be killed, Divine Healing would not stop. It has come to the World to stay. (Applause.) Zion goes forward till Jesus comes again.

I will go back to that man who was healed.

Five thousand were saved.

A minister said to me one day, "If you were to use your eloquence in getting people saved as you do in getting them healed, how many would be saved?" I said, "Look here, how many have been saved this month in your Church?" "Well," he said, "I have three." I said, "Here is God's work in our Tabernacle in Melbourne this month"; and then I showed him a list of nearly two hundred converts. "Why," he said, "I did not know there were so many people saved."

THE ADDITIONS TO ZION EVERY MONTH NOW ARE NEARER FIFTEEN HUNDRED THAN ONE THOUSAND.

Every month people are getting saved in great multitudes, thank God, all over the world, through Zion. The number is far greater than we know: for Israel is not numbered, except by God Himself.

Five thousand men were saved that day. That man's healing made the common people to understand the Gospel. One reason why people do not care a snap about your miserable preacher's preaching is because it is all talk. There is nothing to it. When you pray nothing happens, and you do not expect anything to happen. (Laughter.) You would be mightily surprised if anything did happen.

You say, "Doctor, what happens with you?"

Well, I will tell you. Would you like to hear one of the last stories of Divine Healing? Let me go back a little and tell you the story as it happened.

Dr. Dowie related here the story of Mrs. Ruby's healing, who was instantly raised, after lying helpless for thirteen years, and was able to walk immediately, and continues getting stronger unto this day. (LEAVES OF HEALING, Volume V, Number 49, pages 945-948.)

Every one in this meeting who desires to serve God and be God's, stand to your feet now. (A large portion of the congregation arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me Thy Holy Spirit. Enable me to trust Thee and to do right for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Audience—"Yes."

Dr. Dowie—Then serve God. Love Him all the days of your life.

After the Doxology had been sung, the meeting was closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the Grace of our Lord Jesus, the Love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

ZION'S HOLY WAR.

PRELUDE—WELCOME TO CENTRAL ZION TABERNACLE SERMON—CHRIST CRUCIFIED, GLORIFIED, SANCTIFIED.

AFTER a month of fierce war against the Hosts of Hell in Chicago, it was with joy that Zion's thousands in the city, and many members and friends from this and other lands, gathered once more in Zion Central Tabernacle about the Lord's Table, on Lord's Day afternoon, November 5, 1899. With receptive hearts, the large audience of nearly three thousand drank in the refreshing and inspiring truths proclaimed by the General Overseer. With enchained interest they followed him as, step by step, he led from the unspeakable agony and horror of the crucifixion, through the power, authority and love of the Glorified Christ to the beautiful thought of Christ Satisfied with His people's love and service. Then the speaker pictured the blessing and the joy of the high privilege of each one, in whatever walk of life, giving to his Master his love and his best possible service, thus giving Him satisfaction.

The audience grasped the beauty of the conception, and there was the joy of a holy purpose in their voices as they repeated the prayer of repentance, confession and consecration.

The giving of the right hand of fellowship to over eighty candidates, and the ordination of two Evangelists and three Deacons, were scenes the quiet power of which will long influence the lives of those present.

Then followed the crowning hour of the day, when a company of fully two thousand five hundred earnest Christians gathered in happy fellowship about the Lord's Table. Never in the history of Central Zion Tabernacle had so many partaken of the sacred elements at a regular monthly communion. In this quiet hour the Holy Spirit's mighty presence was felt,

and Zion, filled with a renewed strength, girded herself for the mightier conflicts of the month to come. A. W. N.

Central Zion Tabernacle, Lord's Day Afternoon, November 5, 1899.

The meeting was opened by singing Hymn No. 348:

Encamped along the hills of light,
Ye Christian soldiers, rise,
And press the battle ere the night
Shall veil the glowing skies.
Against the foe in vales below,
Let all our strength be hurled:
Faith is the victory, we know,
That overcomes the world.

CHORUS—Faith is the victory!
Oh, glorious victory,
That overcomes the world.

The Scripture lesson was read from the fifty-third chapter of Isaiah. Prayer was offered by Dr. Dowie, after which he said:

My brothers and sisters in Christ, who are in fellowship with the Christian Catholic Church in Zion, and all friends of this work who are not, and all enemies—because I should be sorry to think that we did not have "our friends the enemy" here today.

ZION SET OUT FOR A HOLY WAR AND IS GLAD SHE FOUND THE ENEMY.

Sometimes people have been inclined to be so sorry that I have such severe conflicts. I cannot say that I am.

Did we not set out for a Three Months' Holy War Against the Hosts of Hell in Chicago?

Voices—"Yes."

Dr. Dowie—And have we not found the Hosts of Hell?

Voices—"Yes."

Dr. Dowie—Of course we did. What is the use of complaining that we found them?

The British made a reconnoissance in force a little while ago against the Boers, and they found the Boers; or rather the Boers found them, and walked off with two regiments of them. (Laughter.) When you are at war you want to find the enemy.

There is one thing about our fight against the "boors," however, they did not walk off with us this time. (Laughter.)

By the grace of God we have been able to give a very good account of the "boors" in Chicago, and we are so thankful to God that

"OUR FRIENDS, THE ENEMY," ARE BEGINNING TO UNDERSTAND ZION BETTER AND BETTER.

I hope that they will understand Zion still better, and that the day will very soon come when these intelligent young men will cease to act in the insane and foolish manner in which they have been acting.

I have here some evidences that our words are doing good. Elder Williams has just been in Iowa, and sent these throphies captured from the enemy from there the other day. They were surrendered by Mrs. Dr. Daly, of Sheffield, Iowa.

TROPHIES CARTURED FROM THE ENEMY.

I do not like to talk about these things (exhibiting an obstetrical forceps), but it is just as well now. This is surrendered by the lady who has abandoned medical practice, and has sent this thing to be hung upon the walls of Zion. I must tell you that these are the cruel things with which immense numbers of murders are committed by doctors. This is the murderous tool which is often used to crush the head of a babe unborn when the mother signifies to the physician that she does not want the child.

These are the forceps, the murderous weapons which nature has no use for, and God has no use for.

An Indian woman can get down from the saddle, give birth to her child, and get up on the saddle in an hour or two, and go on. There is no necessity for these things. But when doctors who bring babies into the world at so much a head are in a great hurry, they use this horrible thing and drag the child from the mother, oftentimes murdering the child in the process. A great many murders are committed with these accursed forceps. I declare, as I have it in my hand now, that Pharaoh was no greater murderer of the innocents than the doctors are with these accursed instruments, and things like them.

May God have mercy upon them. (Amen.)

Dr. Daly has given this up, and sent it down to hang upon the walls of Zion.

She is a homeopath and sends in her two hundred and fifty-seven bottles of medicine. (Dr. Dowie exhibits medicine-case.) There you are. There is the whole lot. (Applause.)

We will hang them on Zion's walls as trophies captured from the enemy. (Laughter.) We have captured the lady. We have captured a great many doctors. We will capture you young men some day. (Applause.)

A THREATENING LETTER FROM A PROFESSOR OF PHARMACY.

I have received a letter from a gentleman who says his name is Schneider, who is a professor of pharmacy in the Northwestern University School of Pharmacy. He tells me that he did me the honor to come and hear me speak last Sabbath Day. He says he was so shockingly disgusted with my ignorance and vulgarity, and my evident want of intellectual capacity to argue this matter, that he, as a graduate of this magnificent University, cannot think of arguing with me. (Laughter and applause.)

I was born in Edinburgh, Scotland. I won the "Dux" medal of my academy before I was fourteen. I went out to South Australia, and when I returned I studied in my native city with some success at various colleges, and also in Edinburgh University.

When I returned to Australia they conferred upon me the position of pastor of the collegiate charge of the Congregational body. I was once pressed to become a member of the Legislature and offered, in the almost certain event of my obtaining the seat, the portfolio of Minister for Education in the great colony of New South Wales by the late Sir Henry Parkes.

But of course all that is nothing to the learned Schneider who dabbles in "sorcery" in a Chicago school. In the great historic University in which I studied, I learned something of logic, metaphysics, moral philosophy, and a few other things of which this gentleman seems to be wholly ignorant. I will, however, venture to tell Prof. Schneider that it is downright impudence to compare the Northwestern University, in the Village of Evanston, with Edinburgh University and its glorious career as a school of learning for more than three hundred years! It is impudence to say that no one in the medical profession would debate with me because I do not know how to debate.

That is too foolish, Mr. Schneider. (Laughter and applause.)

Mr. Schneider, you end your letter with a threat, saying that if I continue to talk upon this matter I must be restrained. Mr. Schneider, you will be watched closely, and if a hair of my head is hurt, you may have to account for it.

I WILL TAKE ACTIVE MEASURES AGAINST THOSE WHO UNDERTAKE PHYSICAL VIOLENCE.

I will stand with the administration of this city upon the side of an exact execution of the law against rioters. The next time I will stand with Mayor Harrison and Chief of Police Kipley, and all his officers, in putting into prison Prof. Schneider's elegant young men, who desire to kill me, and who rioted for hours at our West Side Zion Tabernacle. (Applause.)

I have not hitherto appeared against them. I have not complained. I have taken the smashing of our windows on the West Side, and our people have taken the cruel blows that have nearly killed some of them, but we will take no more. We shall appeal unto God, and we shall appeal unto the flag under which we stand. (Applause.)

Boys of the schools of medicine and pharmacy, my heart aches for what is certainly impending. If you pursue this riotous course any further, there will be some of you whose

mothers may mourn their dead. I want no mother no father, to mourn their dead. Let the boys behave.

I think it is time to restrain them, and restrain them very sharply by law. Prof. Schneider, you should have apologized to me for the conduct of your students, instead of being impudent and threatening me.

I say to the doctors, that if they go to Springfield this next spring for legislation, I will go to Springfield against it. (Applause.)

I have not taken any part in politics. I stand out of all these things. I am not a Democrat, and I am not a Republican. I am as you are, a Theocrat. We believe in the rule of God, and in giving the vote to the best man who is before the people. Therefore, whether it is a Republican or a Democrat, it does not matter to Zion a snap. The question is, What is the best man and the best policy? We do not refrain from voting, because we use our votes as well as we can, and there are tens of thousands and presently hundreds of thousands of members of the Christian Catholic Church in Zion to be reckoned with.

I shall fight this thing right through. If they appeal to the Legislature again, I will go there too. I shall ask the gentleman composing the Legislature of the State of Illinois to permit me to speak before the Committee of the Whole in the Legislative Assembly Hall. I will ask them to hear the facts and statements on the other side.

I will not submit this next time to laws being passed without protest. I shall protest against them with all my might. (Applause.)

I am weary of the kind of prosecution which is begun and dropped by the State Board of Health.

Where are all their prosecutions? Attorney Barnes, where are you, you who "justify the wicked for a reward, and take away the righteousness of the righteous from him"? (Laughter.) Where are you, with your wretched cases against Elder Holmes and Mrs. Bratsch? Where are you? You told the lower courts that you had to deal with them as murderers, and you got an unjust verdict from a prejudiced and ignorant coroner's jury, who were no doubt carefully selected for the purpore. You flung them into the jail, and put them in cells in "Murderer's Row"—good Christian people of blameless lives. You brought the cases before the Grand Jury. Why don't you tell what the Grand Jury did with them?

They flung your false charges out of the Grand Jury room. They flung the Board of Death out of the Grand Jury room.

I tell Mr. Attorney Barnes and the Board of Death that their day has come. Their craft is not only in danger to be

set at naught, but there is no honest and intelligent person in the country who cares a pin for it.

THE DAY HAS COME WHEN THERE IS NO REAL RESPECT FOR DOCTORS.

They are destroying every atom of respect for them by the way they are behaving.

If they wanted to help me they could not have helped me more effectually than they have done the last week or two. They thought they could hurt or kill me, but they have been mistaken.

I heard the mutter, "We'll get you yet." Very well, whenever God will permit me to give my life up, if it should be so, it would not be the first life that has been surrendered to God, and to a great principle. But it is eternally true, that "the blood of the martyrs is the seed of the Church." If I die, Divine Healing will not die; it will go marching on. (Applause.)

I tell these things because the papers will not print them.

When you read the daily papers tomorrow you will read in the *Daily News:* "Dowie went on with one of his awful tirades, during which everybody left the house." (Laughter.) I have not seen anybody leave the house except a mother with her baby, and she has been standing in there trying to hear.

The Associated Liars of the press must have been born speaking lies. I do not mind them. They can say what they like; they can threaten what they like; they can do what they like. But there are more for us than all that are against us.

All the hosts of heaven are on our side, and by and by all the good, sound sense of the country will be with us, too. (Amen.)

Now, I am feeling very happy. Every time I capture a doctor's deadly instruments, I am happy.

The tithes and offerings were then received.

CHRIST CRUCIFIED, GLORIFIED, SATISFIED.

Dr. Dowie then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

I wish to say to you a few words from the fifty-third chapter of the Book of Isaiah before dismissing this congregation and going to the Lord's Table.

This fifty-third chapter of Isaiah is the great Atonement Psalm. In this great atonement song you have the presentation of our Lord Jesus Christ as the Atoning Sacrifice for man;

the Bearer not only of the sins, but the sicknesses of humanity; the Deliverer not only of men in spirit, but in soul and in body.

I desire to speak to you concerning that which this great Psalm tells us of: Christ as Crucified, Christ as Glorified, and Christ as Satisfied.

I ALMOST NEVER DARE PREACH ON THE CRUCIFIXION.

There are things I cannot talk about. I cry if I begin to talk about them. If I were to talk to you about the death of a very dear son who had been cruelly treated, and to give you all the details of his horrible sufferings, I would be a man of exceedingly feeble sympathies and bad condition of heart if I did not feel it so deeply that I could not talk about it.

Which of you could talk about your son being dealt with as Jesus Christ was dealt with?

He was cursed by those whom He came to bless, rejected by God's professed people, because He told them the truth. He was rejected because He, the Son of God, came in deep humility, and because He went about doing good and healing all that were oppressed of the Devil.

His life was a reproach to them.

They were seeking for as much as they could get from the sheep by fleecing them. They loved the sheep at shearing time, but when the wolf came they ran away, and they were not willing to stand up and defend the lives of the sheep against the fangs of the wolf.

The diseased they did not heal. Those who were bleeding and dying, they passed by on the other side and went their way. The Pharisees and Sadducees, the Levites and priests of that time, were a set of time-serving politicians and abominable hypocrites. Their private lives had become a public disgrace. It was known that while they were openly priests, ministering in God's Temple and preaching purity, they led lives full of adultery.

They were so wicked that when they brought a woman taken in adultery to Christ, He said, "Let him that is without sin among you cast the first stone." There was not a single priest who could cast that stone. Being convicted in their hearts, they went out one by one. They feared Christ would tell just what kind of men they were, and give public details of their secret vices.

Yet these were called the priests of God. That was the condition of things at that time.

Because Christ loved the people, and desired to save them from these rapacious ministers who were not shepherds at all, but were the enemies of the sheep, He was cursed. The scribes wrote against Him; the doctors hated Him; the lawyers hated Him; they all hated Him. Why? Because He was kind and

good and compassionate to the people. He was preaching the True and Eternal Gospel, and they thirsted to destroy Him.

THOSE WHO LOVE EVIL HATE THOSE WHO DO GOOD TODAY.

There is no difference today. If they could prove that I were a law-breaker, do you not think they would have done it long ago?

Voices—"Yes."

Dr. Dowie—If they can prove that I am an injury to this people, why do they not do it? They have abundant opportunities. They have at present the sympaties of a great many people whom they have deceived by their lies, and who are entirely ignorant of this work.

All their endeavors have failed, because they have nothing back of them except falsehood; and after all, when you come to the higher courts in this country, falsehood does not always go.

It was in Christ's day just as it is now.

I cannot talk about the Crucifixion. I never think about it without agony. I never think about it without shame. I never think about it without being ashamed of humanity. Oh, that there could ever live in this earth priests and Levites, scribes and Pharisees, who could desire to destroy the life of One so lovely, so beautiful, so kind, so good, so compassionate, so merciful, so manifestly the Son of God and the Messiah of the world! I cannot talk about it.

To go down into details of that Crucifixion seems to me to be horrible. The man who can sit down, like that Centurion, and watch Him there suffering, agonizing on that cross, crying out in His thirst, must have a heart of stone. I cannot think of His going down into that awful darkness, out of which He cried, "*Eloi, Eloi, lama sabachthani?*" ("My God, my God, why hast Thou forsaken me?"), in the agonies of His humanity.

The only thing which I can see in it all that I love to think of is the last cry, "*Tetelestai!*" ("It is finished.") I love to know that

REDEMPTION WAS FINISHED WHEN CHRIST WAS CRUCIFIED.

I thank God now that I do not have to preach to you the details of His Crucifixion. I preach a Christ Glorified.

My friends of the Church of Rome bring to you a dead Christ upon a crucifix, or they bring to you a babe in a mother's arms, or they bring to you a bit of bread, and say, "This is the Christ."

The Christ is not there. The Christ is not a dead Christ on a crucifix. The Christ is not a babe in His mother's arms. The Christ is not in a bit of bread. The Christ of God is on the Throne of Universal Empire and, by the Holy Spirit, He is enthroned in every true believer in Zion.

We see Him who died on this earth crowned with Glory and Honor. I preach to you Christ Glorified. I am not the follower of a Crucified Christ; I am a follower of a Glorified Christ.

He was crucified. He did die. But He rose again. He has reascended, and is on the highest throne of glory, and He is here today. (Amen.) For He fills all things; His Spirit is everywhere.

I rejoice to tell you of Him who is Glorified. It is because I know He is Glorified that I have such joy in preaching Him. I cannot preach to you a Christ who merely died. I preach to you a Christ who has arisen again, who lives. This Lord's Table means that.

> With joy we tell the scoffing age,
> He that was dead has left the tomb;
> He lives above their utmost rage;
> And we are waiting "Till He Come."

We believe that all authority in heaven and on earth is His. We believe that every magistrate and every power, political and otherwise, in every city and nation, must obey Christ. His Word is the Supreme Law.

It does not matter what you think. The question is, What does God think? That is the only thing that matters in this Universe.

We are preaching a Glorified Christ, a Christ who has all power in heaven and on earth.

We tell every man that he must do as God tells him. If he does not do it, there is no place for him but hell.

It does not matter what the people say, the Power and Word of God is just the same today. The Word of God does not change.

"Oh, Doctor, do you not think that my opinion is worth something?"

Not a snap. Why is your opinion worth anything?

NEITHER MY OPINION NOR YOUR OPINION IS WORTH ANYTHING.

Why can you not see that plain, simple fundamental principle? What is the opinion of any man worth in connection with law? If it is a matter of material law, for instance, a matter of electricity, what does it matter what your opinion is? The laws which govern electricity are divinely made, and you have to obey them. If you do not obey them, you will be electrocuted.

You have to obey the laws which govern motion. If you run a train upon a railway line, you have to bear in mind the laws of centripetal and centrifugal force. You have to so arrange that train, and so arrange that rail, that there will be a perfect equipoise, or else you will go to smash.

These things are a matter of delicate arrangements of laws. There is a law in all things that come from God, and there is a law of the spirit of life in Christ Jesus, and Christ is glorified by my preaching that law.

It is an exact law. You have to repent of your violations of law, you have to believe in Christ's Law of Life and Love, and you have to obey God fully. That is His Eternal Law.

CHRIST SATISFIED.

What a glorious thing it would be if we who are Christians here today would ask God to enable us to so please our Lord by our daily walk and conversation that we shall be able by His grace to satisfy Him.

(Dr. Dowie is handed a telegram.)

Let us pray for this sick woman.

Father in Heaven, bless this sick woman in Sault Ste. Marie. Stretch forth Thine hand to heal all others at this time who are seeking prayer, for Jesus' sake. Amen.

THE CHRISTIAN'S BLESSED PRIVILEGE OF SATISFYING CHRIST.

My brothers and my sisters here today, I know that if you are serving a good man or a good woman, you are always glad to know that you have satisfied your mistress, your master, or your employer. Or if you have been fulfilling a contract, in the building of a house, and at the end of the time the man for whom you built says, "You have carried out this contract faithfully, it gives me very much pleasure to pay you this money," you not only take the money from him and thank him, but you thank him for that kind word which makes the retrospect of your relations with each other so pleasant.

Whenever I can say a kind word when I am closing a business transaction, or anything of that kind, it gives me great pleasure, and I see it gives other people pleasure. When I say sometimes to an employee, "I am satisfied with you; you are doing nicely; you are getting along well," then I see the smile on the face, and I never forget how happy I have made that boy or that girl or that man or woman. It is an intense delight for me to do so. And they are glad that I am satisfied.

Think of Christ our King, our Best of Masters, being satisfied.

When will He be satisfied?

I will tell you when He will be satisfied.

CHRIST WILL BE SATISFIED WITH YOU WHEN YOU ARE WHOLLY SATISFIED WITH HIM.

Are you wholly satisfied with Jesus?

Voices—"Yes."

Dr. Dowie—Are you determined to satisfy your Lord and Master by your daily life and conversation?

Voices—"Yes."

Dr. Dowie—And when you are toiling in the workshop, or wherever you are, will you raise your heart to God our Father and tell Him that you are satisfied with Jesus?

Voices—"Yes."

Dr. Dowie—It is such a beautiful thought to realize every hour and every day that His atoning sacrifice has satisfied all your necessity. What a joy to know that He satisfies your spirit, and your soul, and your body; that He provides a perfect redemption. What peace enters the heart when you are satisfied with Him as your Guide, and as your all. If you lost everything else, to have Him is a satisfaction that is complete in itself.

I am so glad that I am satisfied. I am satisfied to be a Christian. I am satisfied to live, and I am satisfied to die, if need be, for Christ; because I am determined that He shall be glorified in my mortal body, whether it be by death or life; for me to live for Christ is life, and to die is gain. When a man sees Christ and has that thought in his heart, Christ is satisfied with him.

CHRIST IS SATISFIED WITH THOSE WHO DO THEIR BEST.

Oh, I pray you let Him see in your life that you are doing the best you can. You cannot all do what I am doing, and I cannot do what some of you are doing, but we can each do our part. When the woman poured out three hundred denarii worth of costly spikenard upon her Lord's feet, that miserable Judas, who was a thief and held the bag, said, "What a waste this is; why was the money not given to the poor?"

Was it a waste?

Voices—"No."

Dr. Dowie—The Lord looked at her who was rebuked by that thief Judas, and He looked the satisfaction that there was in His Spirit. Then He turned to Judas and rebuked him, and said, "She hath done what she could; and this shall be told of her throughout all the generations to come."

The fragrance of that Ointment fills this place today.

Was not that woman satisfied?

Voices—"Yes."

Dr. Dowie—It was all she could do. She gave her best to Jesus. There was, perhaps, in her heart the thought that the Lord would die. She heard Him say that He was going up to Jerusalem to die. Perhaps some of the apostles had told her that He should die there. Hence she came, and before He died she poured out the spikenard upon the Living Christ.

AN EXHORTATION TO GIVE LOVE EXPRESSION.

There are some of you who say such sweet things about your friends when they are dead. Some of you mourn over the wife who, in life, was looking for a kindly word, and a

kindly smile, and a word of satisfaction, and you did not give it. When she is dead you recount her virtues, and you pour the spikenard of your praises upon a corpse.

Why not give some of it while they live? Why not say a kind word now? Do not leave it until the loved one's heart is broken by your coldness, and you can only caress the ice-cold body of clay.

And do not confine your appreciation to mere words.

Gifts are love tokens.

Do not wait to be entreated.

Give as God gives.

He provides for our wants before we know that the need will arise, and He showers us with free gifts innumerable and beyond all price.

Many give only when they must, and they destroy love and only give from fear or shame.

They leave all to those who have no longer any opportunity or power to enjoy.

Give expression to your concealed love now.

Weary, withering and wasted lives are looking into your eyes longing for your love.

Satisfy the heart-hunger of your wife, son, daughter, friend, fellow-worker who have given, and are giving, their lives for you who are so cold to them.

Above all, satisfy the longing of Jesus for your love and your consecration. He who was crucified, and glorified, let Him be satisfied in you.

WHY NOT SERVE GOD WITH THE FULL STRENGTH OF YOUR YOUTH AND PRIME?

If you love the Lord, why not tell Him you love Him now? Why wait until by and by?

Why wait until death is feeling for your heart-strings?

Are you manly? Are you a man? Are you a woman?

Do you love the Lord, and do you thank Him for what He has done for you, and will you not confess Him?

> Oh shame, beyond the bitterest thought
> That evil spirit ever framed,
> That you should know what Jesus wrought,
> Yet feel your haughty hearts untamed.

Why not bring to Him that young life, your manly life, your womanly life? Pour it out at His feet, and let the fragrance of your life and your love and your service fill all the short time of your life on earth. He will care more for that than He will for your weeping at His feet when you are dying.

Come to Him now, and let Him be satisfied.

My prayer to God this last week has been, "Oh God, I want Thee to be satisfied with Zion. I want Zion to be satis-

fied with Thee. Satisfy us early with Thy mercy that we may rejoice and be glad all the days of our lives that we may serve Thee. Satisfy us with Thyself that we may satisfy Thee."

May God in His infinite mercy grant that you and I shall so live that we shall satisfy God; that Christ shall see in us here and now all the travail of His soul, and shall be satisfied.

I see a day coming beyond the darkness and the conflict. I see that day; I hear its music from afar. I hear the coming of His chariot wheels down through the skies, and the chariots are beginning to swing very low. The King is coming, and I shall be satisfied when I awake in His likeness.

I care not when, I care not where, only that I may satisfy my Lord and live out my life, and then sleep, and then awake in His likeness. I cannot be satisfied until I awake in His likeness. May He be satisfied with me.

My poor little best I will do. I can do so little, but, Oh Christ of God, before I die may I pour out upon Thy feet that precious Ointment which may fill the whole world.

May God help us. You who desire to do this, stand and tell God—all you who want to live for God. (Nearly all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Help me to trust Thee, to love and to serve Thee, that Thou mayest be satisfied with me. Oh make me satisfied with Thee. No matter what happens, may I trust Thee and serve Thee with every power, spirit, soul, body, money, time, talents—all I have, all I hope for, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

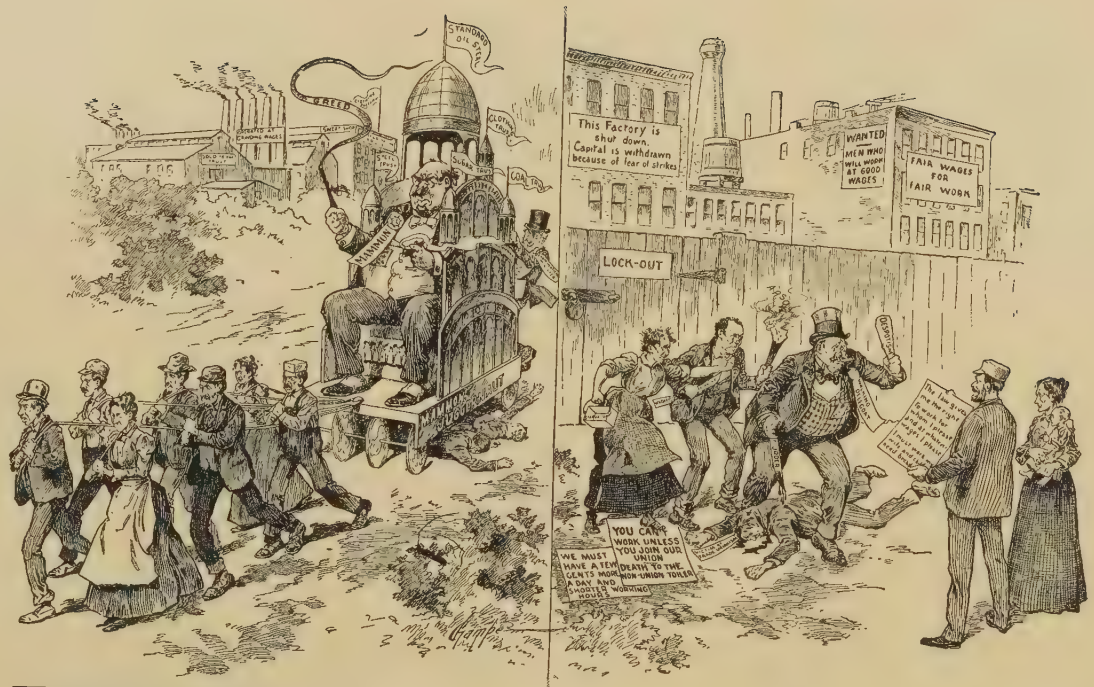
Did you mean it?

Audience—"Yes."

After the Doxology had been sung, the meeting was closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful as He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.


STANDARD OIL CO.
TRUSTS
CLOTHING TRUST
SUGAR TRUST
COAL TRUST
MANNING
This Factory is shut down. Capital is withdrawn because of fear of strikes
WANTED MEN WHO WILL WORK AT GOOD WAGES
FAIR WAGES FOR FAIR WORK
LOCK-OUT
YOU CAN'T WORK UNLESS YOU JOIN OUR UNION
DEATH TO THE NON-UNION TOILER
WE MUST HAVE A TEN CENTS MORE A DAY AND SHORTER HOURS

"I will be a swift witness against those that oppress the hireling in his wages, the widow, and the fatherless and that turn aside the stranger from his right, and fear not Me, saith the Lord of Hosts. Malachi 3 5.

"Go to now, ye rich, weep and howl for your miseries that are coming upon you

Behold, the hire of your laborers, which is of you kept back by fraud, crieth out: and the cries have entered into the ears of the Lord of Hosts."—James 5:1, 4

ZION'S WITNESS AGAINST OPPRESSORS.

"A needy man that oppresseth the poor is like a sweeping rain which leaveth no food."- Proverbs 28 3.

"The instruments also of the churl are evil: he deviseth wicked devices to destroy the meek with lying words, even when the needy speaketh right."—Isaiah 32 7

ZION'S HOLY WAR.

PRELUDE—REMARKS UPON ZION'S HOLY WAR. SERMON—ZION'S WITNESS AGAINST THE ADULTERERS.

ZION'S mighty witnessing for God against the awful sin of adultery has been continuous throughout all the years of her existence. A special witnessing, however, was begun by the General Overseer in Central Zion Tabernacle on Lord's Day afternoon, October 22, 1899. On that occasion the man of God dealt chiefly with the fundamental principles underlying the whole question, and with the terribly prevalent sin of unscriptural divorce.

This mighty witnessing was continued at the South Side Zion Tabernacle on Lord's Day evening, November 5, 1899. On this occasion the General Overseer dealt very plainly with the intensely practical side of his subject. He pointed out some of the most common of the causes of adultery with a startling clearness, which was a revelation to many a selfrighteous critic of the sins of others. Many self-indulgences practiced by those who held themselves to be above reproach were shown to be the seeds of shame. The theatre and other ungodly amusements, evil associates and suggestive literature were especially denounced.

He then drove the lesson home with a power, given him by the Spirit. His appeal brought manny weeping sinners to their feet with words of genuine repentance and confession upon their lips.

A. W. N.

South Side Zion Tabernacle, Lord's Day Evening, November 5, 1899.

The services were opened by singing Hymn Number 348:

Encamped along the hills of light,
Ye Christian soldiers, rise,
And press the battle ere the night
Shall veil the glowing skies.

Against the foe in vales below,
Let all our strength be hurled;
Faith is the victory, we know,
That overcomes the world.

CHORUS—Faith is the victory!
Oh, glorious victory,
That overcomes the world.

Dr. Dowie then read from the eighth chapter of the Gospel according to St. John.

Prayer was then offered by Dr. Dowie, after which he said:

REMARKS UPON ZION'S HOLY WAR.

God has been very good to us this last week. We are now entering on the sixth week of Zion's Holy War. We are having a good time all around. We had a splendid time at Oak Park, last Tuesday evening.

I was almost sorry when the police came and said that they wanted to escort me home.

They call Oak Park "Saints' Rest." We found it a Devil's Nest. (Laughter.)

We went out to have a Holy War Against the Hosts of Hell in Chicago. Can you blame the Devil, if he turned up on time? I do not blame him at all.

The other day the British at Ladysmith made a reconnoissance in force to find out where the Boers were. They found out, and the Boers walked off with two regiments.

The boors in Chicago did not walk off with us. But we walked off with a great many Oak Parkers, for today I had the joy of receiving quite a number of new members from Oak Park, and I was told there were about one hundred more to follow.

Sometimes it needs quite a demonstration by the Devil to wake up some people. God was very good to us. I must confess, however, that I do not quite want another night like that for some time. Still it was all right. In the course of a fight against evil there is no use worrying if now and then you get a knock or two. I got some knocks at Hammond. One knock in the middle of my back stiffened my backbone, another in the side of the head increased my bump of combativeness (laughter), and another on the top of my head enlarged my bump of benevolence. (Laughter and applause.)

I HAVE BEEN HAVING A GOOD TIME FIGHTING THE DEVIL.

There are some folks who do not understand what a good time is. (Laughter.) When you are engaged in warfare, in good temper and a happy spirit, and love the people, you will feel happy when the Devil has been stirred up.

When I have bagged about one hundred Oak Parkers, and walked off with a regiment of Hammonders, I think I have had a good time.

However, I think I could do with a quieter time now. It seems to me that there is to be a quieter time. I am sorry that the police had to knock good sense into the boys' heads with their batons, because I do not like anybody being hurt. It hurt me to think that any of the boys were injured. I do hope

that the time has come when we are over with these demonstrations.

Do you not think now that they might accept my challenge, and fight this out with the weapons of reason and logic and fact?

Voices—"Yes."

Dr. Dowie—I cannot get these fellows to accept my challenge. Some of them have said, "We will not accept the challenge from you, because you are such an ignorant man."

I was born in Edinburgh, Scotland. I had the "Dux" medal of my academy before I was fourteen. I was educated at Edinburgh University, and I think it is quite equal to any Chicago University.

I have a perfect contempt at the present moment for all the Universities around about this city which allow their students, without any objection whatever on the part of the faculties, to break the law against disturbing a religious meeting

The good sense of the great mass of the people, thank God, is on our side. (Amen.) I am glad to see that even the generation of vipers in the press have written a little common sense.

They are responsible for much of the riot, however, and are leaving the boys in the lurch after inciting them to acts of violence. That is pretty mean of them.

I repeat seriously the challenge that I have given. Let the doctors of this city get their champion on the field and reason this thing out. Let fact and reason prevail.

LET THE DOCTORS PRODUCE THEIR WITNESSES.

Some one said to me the other day that they would have to dig them up. They declare that they have some living. Let them bring forth their living witnesses to tell of the triumphs of human healing; to tell of the triumphs of digitalis and nux vomica and arsenica and strichnia, and Mother Siegel's Soothing Syrup, and Carter's Little Liver Pills, and Pink Pills for Pale People, and pale pills for pink people. (Laughter.)

Let them show us what mighty things they have wrought by drugs, and then let me bring forth my witnesses and show what God has wrought by simple faith. Then let the people judge.

They cannot get out of it upon the ground that I am ignorant, because I had a very narrow escape from being a doctor of medicine.

When I studied at Edinburgh University I was an honorary chaplain in the surgical and medical wards of the great infirmary attached to the University. In that capacity I had the right to attend the clinics of all the great professors of my time, such as Sir James Simpson and Lister and many others.

I saw that there was nothing good in either medicine or surgery; that both were systems of speculation in human life.

Dr. Dowie then gave a résumé of the paper of Dr. T. D. Crothers, read before the New York State Medical Association, which stated that twenty-one per cent of the medical men were victims to alcohol, opium or morphine habits. This paper further stated, as the result of nine years' investigation, that ten per cent of the three thousand two hundred and forty-four physicians examined were victims of morphine or opium. These habits, Dr. Crothers said, resulted in "acute mania and suicide." (A synopsis of Dr. Crothers' paper, with some comments thereon, appears in the Editorial Notes of LEAVES OF HEALING for November 4, 1899, Volume VI, Number 2, pages 40 and 41.)

Dr. Dowie continued: I ask you, is it right and reasonable that the people of this country should, by legislation, be tied hand and foot and handed over to these men from the cradle to the grave?

Voices—"No."

Dr. Dowie—Zion will never submit to it. Thanks be to God, there are multitudes of people who believe that they have a right to choose what doctor they shall have, just as much as they shall have a right to choose what religion they shall have.

The State has no right to say to any man what religion he shall have.

If one of you here is a Roman Catholic, I have a right to reason with you and show you why you should not be; but you have a perfect right to be a Roman Catholic, if you want to. You have a perfect right to your religious convictions. No one has a right to disturb you. You have a right to be a Unitarian. You have a right to be anything you please as far as the law is concerned.

You have a right to take whatever kind of doctor you wish. The law has no right to say you shall take a Homeopath, or an Allopath, or a Psychopath, or an Eclectic.

YOU HAVE A RIGHT TO HAVE GOD AS YOUR PHYSICIAN.

If you do not care to take a human doctor, but desire to leave your spirit and your soul and your body in the hands of the God who made them, have you not a right to do that?

Voices—"Yes."

Dr. Dowie—God has promised to heal those who trust and obey Him fully. Let me see how many of you have been healed through faith in Jesus. All stand who have been so healed. (As requested, many hundreds of the healed arose.)

Thank God for that.

I am pleased with the South Side. It has been a good many years since I preached in this neighborhood. I would rather

have taken a smaller place than this, if I could have gotten it, but it was only this or a very small place. When I looked at this place I said, "Lord, I will take it and You will fill it." Last Sabbath Day it was filled twice to overflowing, and tonight it is pretty nearly filled.

I heartily welcome the thousands now present. There are not many empty chairs.

ZION HAS COME TO DO GOOD.

I am living for Christ, who loves me,
For those who know me true,
For the heaven that smiles above me,
And waits my coming too.

For the wrongs that need resistance,
For the cause that needs assistance,
For the future in God's distance,
For the good that I can do.

I desire to do good. I shall ever do good, God helping me. (Amen.) I thank the people very much for receiving me so kindly in all parts of the city. These temporary little noises in the streets will pass away, and God will help us to do our work, and to do it kindly and patiently and as well as we can.

The tithes and offerings were then received.

ZION'S WITNESS AGAINST THE ADULTERERS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and be profitable unto this people, and unto all to whom these words shall come, in this and every land, oh Lord, my Strength and my Redeemer.

In the third chapter of the Book of the Prophet Malachi, the fifth verse, you will find my

TEXT.

I will be a Swift Witness against the Sorcerers, and against the Adulterers, and against False Swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith Jehovah of hosts.

In this conflict with evil, Zion has gone forth to bear witness for God in accordance with His Word against the evils enumerated in this verse.

The first witnessing is against the sorcerers. I have explained on previous occasions when dealing with that portion of the verse, the word sorcerers in Hebrew is *kashaph* and means makers and venders of deadly poisons. In Greek the word is *pharmakoi* (φαρμακοὶ), and means pharmacists, or the same as the Hebrew word.

Not a single kindly word is spoken concerning doctors or drugs throughout the whole Bible. There is not one word of commendation for doctors. There is not one word of direction to God's people to put themselves in the hands of doctors or to take drugs.

From Genesis to Revelation the Bible declares that God is the Healer of His people. As regards doctors, it says:

Ye are all forgers of lies. Ye are physicians of no value.

In the case of the woman who touched the hem of Christ's garment, the Scripture says that she had suffered many things of many physicians, and had spent all she had and was nothing bettered, but rather grew worse.

That is a very common thing in this time.

THE BIBLE PRESENTS GOD AS THE HEALER OF HIS PEOPLE.

By a strange coincidence, "Bless the Lord, Oh my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases," are the very middle verses of the Bible.

If you were to count the verses on each side, you would find that these are the two central verses of the Bible.

The Bible says that God forgives sin and heals sickness. We are here to preach what God says in His Word.

If anybody is of a contrary opinion, they have to fight that out with God Almighty. It is not a question of a fight with Zion. It is a question of a fight with God Himself.

I have spoken to you about the Sorcerers. That made all the riot by the thousands of students and doctors on the West Side.

The next is: "I will be a Swift Witness against the Adulterers."

One of the most awful sins is adultery. It is ruining multitudes, and is causing great national disaster. I say great national disaster, for

WHEN THE HOME IS DESTROYED THE NATION PERISHES.

A nation which has no happy homes and no virtuous mothers will soon perish.

When Napoleon the First was asked what France needed most at the time when he was at the height of his power, he said, "France needs above all things homes and mothers."

France has been destroyed by that lack. In fact, in France there is no word for home. There is only a word for house.

Thanks be to God, we Anglo-Saxons have a word that means more than house—it means home.

How can a place be a home where there is an adulterer or an adulteress at the head of it?

It is a habitation of dragons. It is a place of sin, and every child which is born is a child of shame; a child which will be

ashamed of its paternity. The curse of paternal vice is ever resting upon it and flowing in its blood.

I plead tonight for homes which are pure; for men and women who are divinely married; for children who are divinely begotten, whose blood is clean and who are strong to do right.

The great thought in this beautiful Book is the calling out of the people of God to establish pure homes, a pure nation and a spotless Church.

THE HOME LIFE OF JESUS.

Have you ever thought of that beautiful home in Nazareth where Jesus, the oldest Son of Mary, welcomed the little children?

You have only thought of Him, perhaps, as a grown Man, taking the little children in His arms. You only read of that once, but do you not know why He was so fond of children? He had taken every baby brother and sister as it was born: James and Joses, and Simeon and Jude, and three sisters. Jesus cared for these little babes as they came into the home at Nazareth.

When Joseph died, He became the head of the family. It was His lot to work and toil for them with hard toil. He had to find sandals and robes for little Jimmy and Josy and Simeon and Jude and their sisters.

How He loved them and how He cared for them; how He toiled for them. He was father to that family. How they loved Him.

At first they did not believe that He was the Son of God. It was not until afterwards that they believed on Him. After He had passed into heaven, James, the brother of the Lord, became an apostle.

Jesus sanctified home. He loved the little children and helped to find them food. He helped to care for mother Mary and these dear children and brought them up.

When He was thirty years of age, and they had grown up, He went out and preached the Everlasting Gospel. He labored and loved and suffered and died for humanity.

He died a victim to the ministers, doctors, lawyers and politicians of His time, who hated Him because He was doing good without money and without price. They hated Him without a cause.

I stand before God tonight and say that all who hate me in Chicago, hate me without a cause, unless it is because I am doing good, and smiting the wrong. I thank God I am doing that, and I intend to keep it up, too. (Amen.)

While there is breath in this body I shall plead for the poor, the sick, the sorrowing, the downtrodden; for those who are under the power of terrible delusions.

I shall do my best to help humanity, and, God helping me, I am willing, if need be, to die for it.

A home with an adulterer or an adulteress at the head of it is no home. It is a house of horror and shame and abomination.

First of all, let me point out to you

WHAT GOD REQUIRES IN CHRISTIAN MARRIAGE.

God requires in Christian marriage the joining of one man to one woman with an undying love and devotion to each other until death parts.

God commands the tenderest love one for the other.

> The kindest and the tenderest pair
> Will find some reason to forbear,
> And something every day they live
> To pity, or perhaps forgive.

There must be kindness and consideration.

When you are marrying a man, you are not marrying an angel.

When you are marrying a woman, you are not marrying an angel.

Sometimes you will find that she has bought her complexion in a paint shop. Sometimes you will find that her very fine form is all made up of padding. (Laughter.)

Sometimes you will find that her sweet temper was all put on when you came to see her, and that she was quite another creature when you were not there.

But where you will find one bad woman, you will find ten bad men. You are a bad lot, you men, the great majority of you.

You call yourselves husbands.

Do you know what husband means? Husband means *house-band*, an old Anglo-Saxon word.

A MEMBER OF SECRET SOCIETIES IS NOT A TRUE HUSBAND.

Now, what kind of a house-band is he who on Monday night is an Elk, and on Tuesday night is a Buffalo, and on Wednesday night is a Red Man, and on Thursday night is an Odd Fellow, and on Friday night is a Mah-hah-bone, and on Saturday night goes down town to see a fellow, and comes home drunk? (Laughter.)

You infernal liars said, "Oh Bessie, if you will only marry me, your society will be the dearest thing in my life," and, you scoundrels, you belong to every society except Bessie's society! (Laughter.)

Some of you women are not angels in that respect. What are you doing in the Eastern Star? What are you doing among the Maccabees? Why do you not attend to the chil-

dren? Why do you not attend to the home? What have you got to do with outside places like these? You ought to be at home; and if your husband neglects home and your children are neglected by you,—oh, my God in the heavens, what will become of them?

Oh, what a terrible home it is where the man comes scurrying in at night: "Hurry up, Bessie. Give me my supper. I am in a hurry. Give me my Masonic apron."

I am told that Secret Society men are very mad at me. May they be madder. May the good Lord make them to see what Jesus Christ Himself said: "In secret have I said nothing."

THERE IS NO PLACE FOR SECRETISM IN CHRISTIANITY.

Let us walk in the light as He is in the light. Have no fellowship with the unfruitful works of darkness. What do you want with lodges all around the town and neglecting your home lodge?

Oftentimes adulteries arise from Secretism. The poor woman gets discouraged. She feels that she is neglected. She bears children. She seldom sees her husband, even at the time the children are born. She is in sorrow and in trouble, and the first chance her husband can get he is away.

The other day a man kicked up a great fuss in this city and had one of our Elders and a Zion nurse arrested.

We had been kind to that man and his wife in every way possible at the time of the birth of their child.

Thanks be to God, that baby is living still, and the woman would have been living, if they had not taken her to St. Luke's Hospital and filled her up with septic poison. She died in that hospital five days after she left Zion's care.

When we took care of that poor woman who had no other friends, and took care of her without money and without price, what do you think that miserable fellow of a husband did?

The moment the child was born he went out to buy a keg of beer, to baptize the child in beer.

He was the interesting gentleman who was going to prosecute Zion, and of whom the papers made so much as a tender husband. He was no such thing. He was not a tender husband. He married that woman within a few weeks after the death of his first wife. He said he would commit suicide if she did not marry him.

That is the kind of a gentleman he was. The most important thing in connection with this matter is to consider

HOW MEN AND WOMEN BECOME BAD.

As a rule, when men and women are first married they love each other. As a rule, they have a great regard for each other. They care more for each other than anybody else in the world.

If they would only let neighbors' talk alone, and let the theatres alone, and let Secret Societies alone, and just begin to keep a nice, happy home, they would get on better and better, especially if they had God in that home. If you have God in the morning, God at night, and God in your heart all the time, you will be kind and forbearing to each other.

But when a woman is left alone there, and baby after baby comes, and the father scarcely knows his children, she becomes discouraged. When her husband is cross and ugly in every way, can you wonder that she yields to the tempter who comes along in the shape of another man, and says, "Your husband does not care for you; I do"? Can you wonder, when that man tells her all kinds of soft things and cares for her and helps her, that she turns to him? Can you wonder if the love which her husband has destroyed by his neglect, if the confidence in him which has been destroyed by the infernal lies which he has told her again and again, are reawakened by another? Can you wonder, especially if she is not a child of God, that the tempter should come and steal her heart away and make her an adulteress?

Can you wives wonder, if you are not considerate, if you are kind to everybody but your husband and ugly to him all the time, that he becomes an adulterer?

SOME COMMON CAUSES OF DOMESTIC TROUBLE.

There is one thing which makes a great deal of trouble.

I intend to talk about simple, practical things.

I have gone into the homes of working people in my pastoral visitations. I love the working people. I have seen a great deal of them. When I go into their homes they want to show me honor, and they take me to what they call their "best room."

Where can you find a more wretched room, in very many cases, than the best room? You go into the best room and find all the chairs covered with aprons. You find sometimes a cloth upon the top of the carpet. There is an array of coverings over all the nick-nacks. The beautiful family Bible lies unused upon the center table. It is a chilly, cold room. It reminds one of a sepulcher.

I would rather be in any room in the house than that room. Sometimes the husband who has provided this room goes into it. He wants to take his evening paper, and find a particularly comfortable chair—he knows there is a nice arm chair there; but the wife says, "What are you doing in there? Come out of there. I will not have you sit in those chairs." (Laughter.)

I would like to know why he should not sit in those chairs. Did he not pay for them? What are you screaming at him for? If I or anybody else comes, you whisk off all the aprons. But

when John goes in there, you say, "Come out of there, you wretch; I cleaned that today." (Laughter.)

Now can you wonder if John goes out angry? He says, "Bother, I cannot find an easy chair anywhere else, and you have me out of that place! What did I get the chairs for?" Then he goes out and meets a fellow. He goes into the saloon, and from the saloon he goes to the house of her whose house is the gate of hell. Who is to blame?

There are some good women who make a god of their house and their bric-a-brac, and they sometimes kill themselves over their precious housecleaning. They make it the most uncomfortable place for a man when the house is so-called "nice and clean." It fairly smells of Sapolio.

Why can you not have it clean, and let John dirty it? If he will sit there, let him sit there. Nobody has a better right to that chair than the man who provided the money to buy it. Be kind to him and let him sit in the best chairs and lounge on the best sofas. Let him have the best place in the house. Let him play the piano, if he can; and if he cannot play the piano, let him play the cornet and flute and get the children around and have music, and have a good, happy home.

If you make the home happy, and let John have the best of everything, and give him the best of your love, and do not bother about trifles, you will keep John at home. He will not care for any saloon.

I have known hundreds of adulterers who never meant to be, but they were driven out of their homes by the wretched way in which their homes were kept by nagging wives and their over-uncleanness. It was not over-cleanness at all, because I have gone into these places and found them full of dust and moths eating the carpets.

THE THEATRE A PROLIFIC CAUSE OF ADULTERY.

You love the theatre, do you, and you like your husband to take you to the theatre?

What do you find in a theatre? Do you not find immorality at every step? Do you not find the shameless woman there flaunting her charms? When John goes out to smoke between the acts, whom does he meet?

He meets the harlot. He meets the seducer. She is there. You are inside, and you do not know.

Why do you go to the theatre? It is the gate of hell. On one side of it is the saloon, on the other side of it is the gambling hell, and all around is the woman whose house is the gate of hell. That is the way to the pit of doom.

Many a woman has lost her husband by being a confirmed theatre-goer. Her husband got bad thoughts from the theatre he never had before.

How dare a Christian go there? How dare a Christian go to these dirty operas?

The other day I was asked if I would agree to any member of the Church going to an opera. I was told of one who had a ticket for "Faust" presented to her by her brother, who was not a member of this Church. He said to her, "Now do not be too particular. It is a lovely opera and a great singer is going to sing."

I sent for the lady. I said, "Show me your ticket." She showed it to me. I said, "That is the opera of 'Faust.' Let me tell you what this opera is. It is a story written by Goethe. The music is written by some other German, and what does it represent? It represents Mephistopheles, the Devil; Faust, the Doctor, and Marguerite, the Harlot. These are the three principal characters.

"What good are you going to get in that opera? One man is going to don the garb of the Devil and the other that of a doctor. The Devil is going to get the doctor to seduce the girl and she is to become a harlot. That is what all the singing is to be about." Is that a thing for a pure man or woman to hear?

Voices—"No."

Dr. Dowie—Is that the place to take your daughter?

Voices—"No."

Dr. Dowie—Is that the place to take your husband or your lover.

Voices—"No."

Dr. Dowie—It sows the seed of passion in their hearts. The Devil sings his way into the heart, and there he plants the seeds of lies, and adulteries, and murders.

AMUSEMENTS AMONGST UNGODLY ASSOCIATES A CAUSE OF ADULTERY.

Picnics and other places of amusement where the godless go are causes of adultery. Are there not places where you can go with your wife and family quietly and nicely? Can you not have a day with wife and take care of the children, and let her get into the open air far away from these brass bands and beer gardens and these bad associations?

Many woman have gone with their husbands to these bad resorts, and what do they find? They find that their husbands fall into a trap of some designing woman. A little drink is in him, and before he is through he is making a fool of himself before all. Do you know that is the first step, oftentimes, to separation and quarrels and adultery?

BAD BOOKS THE CAUSE OF ADULTERY.

Whenever you have taken a bad book into your house, you have taken the Devil there. The man or the woman who can sit down and read a bad novel has filth and bad thoughts in his

or her heart. Bad thoughts very soon lead to bad actions. Why can you not do without these things? You do not need to read bad books. There are plenty of good books. Read your Bible. Do you understand how beautiful it is? If ever you did, you could never desire to read any other book, except for necessary information.

I have read vast numbers of books. I have been a student, a reader, a writer, a thinker, and a speaker all my life. While I love literature generally, I come back to my Bible, morning, noon and night, with a fresh joy and a fresh satisfaction. There is nothing I love so much to preach as this Everlasting Gospel.

It is beautiful as the sun is beautiful. It is fresh every morning. It is beautiful as the skies are beautiful with the dawn of a new day. It is beautiful as the skies are beautiful with the lovely sunset. It is beautiful as nature is beautiful. It is more beautiful than all nature, for it sets forth the Love of God continually, and I find something new in it all the time.

You have missed the most beautiful Book in the world, the lovliest stories, the sweetest home teachings, everything that is pure and good, if you have not read the Bible.

I FEEL NO HARSHNESS AGAINST THE FALLEN WOMEN.

My heart is sore and sorry and sad with what Zion's Seventies report to me. There are working in this city, in connection with this Church, nearly a thousand workers, who go out two and two into the streets and lanes of this great city, carrying with them Messages to the homes of the people every week. I have an intense joy in hearing what good they do.

Very soon after we set them to work we found that they entered into the homes everywhere of the poor, fallen women. Some of the best work that Zion has done has been in these houses of shame.

We have a Zion Home of Hope for Erring Women, which is always filled with sixteen or seventeen women. Sometimes five or six of these little babies that might have been destroyed are cared for there. They are beautiful babies for whom we seek to find mothers. We seek to find childless women to take them into their distant farm places and give them a name and a home and a good inheritance; not the inheritance of shame which they have in the great cities.

In connection with this work, we have found that the poor, fallen women who keep these bad houses are wonderfully amenable to the Gospel of God their Father, and of Christ, His Son, the Friend of Sinners everywhere and always.

They are there because of the immorality of husbands and by the shameful wickedness of seducers. They have been

thrown upon the sea of life. Their poor little babies have been starving, and they have become bad women.

THE POWER OF A SONG AND OF A "LOVE STORY."

A little while ago two of Zion's Seventies tried to enter one of these homes for nine or ten consecutive weeks. They were met with curses.

At last the woman who kept the house said to the two brethren, "Men, what do you want in this house?" One said "We wish to talk to you." "Why do you want to talk to us?" she asked. Then the other said, "To do you good." "What would you do?"

One of them said, "If you will let me in, I will sing you a song." The other said, "If you will let me in, I will tell you a love story."

The woman laughed and said, "I have been very much interested, and have begun to think that you are genuine." Then she said a kind word about myself, and told them to come next week and she would let them in.

When the next week came, the poor girls of shame in that house were nicely prepared, and the Seventies were received very respectfully.

One brother said, "I promised to sing you a song, the song which we sing so often:

"It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front
My Lord will have need of me;
But if, by a still, small Voice, He calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in Thine,
I'll go where you want me to go.

CHORUS—"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be.

"Perhaps today there are loving words
Which Jesus would have me speak;
There may be now in the paths of sin
Some wanderer whom I should seek.
O Saviour, if Thou wilt be my guide
Tho' dark and rugged the way,
My voice shall echo Thy Message sweet,
I'll say what You want me to say."

And as they sang that the girls burst out into tears.

Then the other said, "I promised to tell you a love story," and he read:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.

"That is the love story. It is the story of the Love of God." He could tell it nicely. As he told it the memory of the

poor woman who kept the house came back, and she said, "I once loved God. I was once a good Christian. I was once a faithful wife. Oh God, if Thou wilt have mercy upon me, I will shut this house up."

That house was shut up and all the girls have gone; some of them into paths that are good, and some of them into their homes. Many men could not have done it, but the Love Story of the Gospel and the Song of Divine Sympathy, spoken and sung by consecrated men, did it.

THE WAY TO DEAL WITH OUR FALLEN SISTERS IS TO WIN THEM TO GOD.

Our panacea for the Social Evil is not policemen's batons. If you rout the harlots out of one part of the city, they will only locate in another. The way to treat them is to go down in the levee district and work with them.

Bands of consecrated men and women, in twos, do this every Saturday night, from ten at night till sometimes two and three in the Sabbath morning—going forth from Zion Home after prayer and consecration.

Oh, what stories they tell!

They go down into an earthly hell, and seek those who have "made their bed" there, where God's right hand stretched forth from Zion "finds them."

Get the fallen to Christ. Policemen's batons and cracks over the head will not destroy their sin.

It takes the love which Jesus had for the woman who came to Him, taken in the act of adultery. She was full of shame, that she the shameful woman should stand in the presence of the glorious purity of the Son of God, and she wept sore while her enemies were pleading for her death.

She wondered what the Master, the Son of God, would say,

The men who accused her and wanted her stoned to death were rabbis. They had the broad phylacteries upon their brows and upon their hands. They were the priests of God. They were the lawyers and priests of the Temple. He looked at them and said, "Yes, Moses' law is all right. Let the one who is without that sin take the first stone and throw at her." Why did they not do it?

Because as He looked at them they saw that He knew their hearts. They saw that He knew their lives. They did not dare to throw the stone, and went out one by one.

Guilty as the woman was, they were tenfold more guilty; for while they were saying, "Thou shalt not commit adultery," they were adulterers every one of them.

Jesus then looked at that woman and said, "Where are thine accusers?" She said, "No man accuseth me, Lord."

But God and her conscience accused her.

Christ's purity condemned her. Do you need to condemn a fallen woman? Do you think she does not condemn herself? Do you think that when the effect of the liquor and the morphine has passed away, when the drunk is over, when the bad company of the horrid night is gone, that she does not feel the shame when the sweet morning comes?

Do you think she does not remember how once she was a pure and innocent girl? How the tears flow and how she weeps! Can she ever get back to the purity of God? Do you think she does not condemn herself? Do you need to condemn her? She condemns herself. What she wants is not a condemner, but a helper.

CAN YOU HELP THE FALLEN SISTER?

Are you pure enough to go to her and look at her with eyes without adultery? Can you tell her that Zion has a Home where you can take her and place her with that sweet-faced deaconess-matron of ours where she will be loved?

That is what we are doing; doing every day; doing every night; doing all the time. That is why devils thirst to kill us, because we help to save and heal the perishing.

Where is your pity? Can you, my brother, be the companion in shame of such a woman? Have you no sister? Have you no mother? Have you no one you love?

Do you not know that the erring girl was once an innocent little babe whom a mother thought was the dearest and sweetest of babies? Now what is she? Shall you sink her deeper and deeper into that hell from which she desires to rise?

No brute which ever cursed God's earth is so vile as you would be, if you can go forth and do that.

May God help you.

May God deliver you.

Men and women, there is only one way to get the sin out of your hearts. Look into the face of Christ, and He will save you. He will not condemn you, but He will give you the power to go and sin no more.

CALL.

Every one of us here who desires to sin no more and to do right, stand and tell God so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit. May I right the wrongs I have committed against any. May I repent. May I confess. May I restore. Oh God, help me to do it for Jesus' sake.

Amen. (Thousands arose and repeated this prayer, clause by clause, after Dr. Dowie, many of them being deeply affected, weeping bitterly.)

The meeting was then closed by singing the hymn "Sin No More" and the following

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

Woe unto them that call Evil Good and Good Evil; that put Darkness for Light and Light for Darkness; that put Bitter for Sweet and Sweet for Bitter!"—Isaiah 5:20

ZION'S WITNESS AGAINST THE OPPRESSORS OF THE WIDOW AND FATHERLESS.

"Fools because of their Transgression, and because of their Iniquities, are afflicted."—Psalm 107:17

"I will be a Swift Witness against those that Oppress the Widow and the Fatherless, and that turn aside the Stranger from his right."—Malachi 3:5

ZION'S HOLY WAR.

PRELUDE—THANKSGIVING FOR GOD'S CONTINUED BLESSINGS. SERMON—ZION'S WITNESS AGAINST THE FALSE SWEARERS.

ZION'S mighty witnessing for God against the latter-day evils enumerated in the fifth verse of the third chapter of Malachi had begun to attract worldwide attention. Those against whom these denunciations had been hurled had felt the force of the blows.

The special witnessing against the Sorcerers (the doctors, druggists and others who mix and sell deadly poisons) and the adulterers had been delivered in the various Zion Tabernacles by the General Overseer.

The consciences of the people had been awakened and it was a very earnest, receptive audience which gathered at the West Side Zion Tabernacle, Thursday evening, November 9th. The special witnessing against the False Swearers was taken up. The General Overseer exposed and powerfully denounced False Swearers in the marriage relations; False Swearers with respect to ordination vows; False Swearers in the antichristian Secret Societies, and False Swearers in high and low legislative, executive and judicial positions.

The utter slavery of many so-called Christian Churches to Baal-worshipping Secretism was shown with a vivid realism, which revealed to many a deluded denominationalist his true position before God. Those who, through their false swearing in these secret abominations, had never known God, were also deeply convicted.

There were very few who remained indifferently seated when the call to Repentance for this and all sin and Consecration to the work of God rang out. A. W. N.

West Side Zion Tabernacle, Thursday Evening, November 9, 1899.

The meeting was opened by singing Hymn No. 6:

Behold a Fountain deep and wide,
Behold its onward flow;
'Twas opened in the Saviour's side,
And cleanseth "white as snow."

CHORUS—Come to this Fountain,
'Tis flowing today;
And all who will may freely come,
And wash their sins away.

The Scripture lesson was read from the third chapter of Malachi. Prayer was offered by Evangelist Loblaw. Dr. Dowie then said:

THANKSGIVING FOR GOD'S CONTINUED BLESSING.

I am grateful to God for continuous blessing in His work in Zion, and especially in the West Side Zion Tabernacle. The days of the noise and interference with it are over. Now the legitimate and solid growth will go on. God has established it thus far strongly. Victories have been won in all directions.

I notice that the newspapers are now criticising each other and are busy having a big fight between themselves. The *Times-Herald* has arrested the editor of the *Inter Ocean* and the *Chronicle*, never very active against Zion, is laughing this morning at the other more vindictive papers for having made a mess of their persecution of myself. I knew that it would not be long before they would quarrel amongst themselves.

The next thing that you will hear of is that the Homeopathic medical schools are quarreling with the Allopathic. Although they agreed to fight me for a time, they differ so much that they will now be busily employed in a contest between themselves. They cannot find a champion to debate with me. God is good to us. He has given us the victory. We give Him the glory, for His alone was the power.

The new policy of the press is, "Let Dr. Dowie alone, and he will die out." (Laughter.) They tried that for a number of years, but it did not work. I remember at the time we were holding our meetings in the Chicago Auditorium, in 1895 and 1896, the papers were announcing from day to day that I was about to be driven out, and a number of times they announced that I was driven out.

There was an article in the *Tribune* on a certain Friday headed, "AT LAST," and underneath it were words to this effect, "Dowie is driven out. Chicago is rid of Him." The very next Sabbath Day I was speaking in the Auditorium to five thousand people, and the *Tribune* knew that I was speaking there every Sunday, and that I was going to continue doing so for months. It simply lied. We do not trouble whether they persecute us or whether they boycott us. They take it turn about.

When we are being persecuted we grow rapidly, and when we are being boycotted we establish our victory, and go on growing. I will give them plenty to attend to presently.

NEXT MONTH I WILL SHOW THE VILLAINY OF THE PRESS.

I will analyze them in public. I will show that the infernal newspaper press is subsidized by all the vilest people of this city. I will show through their own advertising columns that they are getting thousands and tens of thousands of dollars

every month for advertising chattel morgage sharks and thieves; men who are making fortunes out of the miseries of the poor by lending money at exorbitant rates of interest. For sums as little as twenty-five dollars poor men, and still poorer women, in this city, have been known to pay principal and interest to the amount of one hundred and twenty-five dollars.

These scoundrels who ought to be in prison are paying the newspapers to advertise them.

Abortionists who ought to be in prison; women doctors who do nothing but take in women and destroy the unborn and the born babies, are feeing these papers to advertise them.

Clairvoyants, spiritualists and fortune-tellers are spending thousands of dollars per month in these papers to advertise themselves. Abominations of every kind are being paid for, and the press is subsidized by the Devil and his angels in the form of incarnate demons, who neither fear God nor regard man. The Press is protecting, for money, every kind of iniquity in this city.

You will remember that when Joseph Dunlop, the editor of the *Dispatch*, was arrested and tried for filthy and indecent advertisements, there were several thousand counts to the indictment. He was sentenced to two years' imprisonment, and a fine of at least two thousand dollars.

I have publicly stated that I know I was the first to call the Postmaster General's attention to that paper

Mr. Wilson, who was then the Postmaster General, said, turning pale with indignation as he looked at it, "My God, that is surely not being printed in Chicago?"

It was simply a directory of the vile houses of the town.

I said, "It is." "Then," he said, "if I live, I will put that man behind prison bars." And he did it.

General Black did his work splendidly in that matter. I tell you that before I am through with them some of these editors will go to where Joseph Dunlop recently came from, the penitentiary. (Applause.)

I WILL STIR UP THE PUBLIC MIND IN THIS CITY AGAINST THE NEWSPAPERS.

I know that God is infinitely greater than that generation of vipers. May God give us a clean newspaper yet in Chicago. (Amen.)

There will be a lively time next month. (Laughter.) It is tolerably lively this month, but I am giving the papers notice I will come down upon them, and God will come down upon them.

I also intend to show what the "religious" denominational newspapers are advertising. I will prove from their own columns that they are paid by some of the worst and vilest

people in this country, who ought to be in prison for their crimes.

I will carry the war into Africa; yes, into "Darkest Africa," where in the jungles and forests of their benighted ignorance of God and of truth, the foul serpents and hyneas of the Press come forth at night to produce their shameful progeny. One of the greatest enemies of God and man is the Hydra-headed Dragon of the Press controlled by Mammon and Hypocrisy.

The tithes and offerings were then received.

ZION'S WITNESS AGAINST THE FALSE SWEARERS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

The passage which I have been taking as the text throughout all these severe engagements in this Holy War, since the beginning of October, is found in the third chapter of Malachi and the fifth verse:

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts

In this latter day witnessing those who represent God's Covenant must and dare not do other than speak with the utmost plainness. Yet they must speak with the tenderest love.

I hope that before I am through with this series of meetings the great mass of the people of Chicago will get to know me as my friends do; the friends who have loved me so well; the friends who stand by me so nobly in thousands, and in tens and hundreds of thousands throughout this world.

They will understand that my words, though severe, are words of love and kindness; that I have malice toward none, but love for all.

My fight is not against men, but for them. While I strike at their sins, and strike at evil organizations and bad principles, I desire the welfare of every man, woman and child in this land. I would not be God's minister if I did not.

If I were asked what are the most important oaths that men may rightfully take, I would say there are two oaths that men may rightfully take.

THE MARRIAGE VOW A RIGHTFULLY-TAKEN OATH.

The first is the oath that establishes the family. Those who take that oath have complete confidence in each other, and a holy love for each other. The woman is willing to give herself to the man, and the man is willing to give himself to the

woman. The vows which they make are, on one side, that he will love and cherish her; keep her in sickness and in health, in want or in wealth, and that he will, forsaking all others, keep only to her as long as he lives.

The woman vows to love, honor and obey him; to comfort, cherish and keep him in sickness and in health, and, forsaking all others, to keep only unto him so long as they both shall live.

A young man and woman took those vows in Zion Home today, when I married them. They were both members of this Church, both loved God, and loved each other. They have gone away tonight very happy.

When I came to my supper table with my family this evening, I found a magnificent bouquet of flowers and a little note from the bride, which said, "I am just about to go away, and, dear Dr Dowie, I leave you my bridal flowers."

I think I valued these flowers as much as I ever valued any.

That simple vow makes the Family and the Home.

These are the basis of the Nation, and the strength of the Church.

That vow when broken is the most shameful false swearing which man can ever make before the Most High God.

That vow when rightly kept is of untold blessing.

Children come into the world, and are welcome. They are children of joy, and love, and light from the beginning. They are loved and cared for. They hear the music of heaven; they see the lovelight in the eye. There are no drunken revelries there. There is nothing to interfere with their development. They grow in stature, in wisdom, in knowledge, in purity of spirit, soul and body, as only such can grow.

If, on the other hand, that vow is broken and shameful sin is followed by divorce and repeated so-called "marriage" until the whole family life is broken up, and drunkenness and disorder of every kind established, what can one expect except the destruction of the Nation and the pollution of the Church of God.

The greatest oath amongst men, from a social point of view, is the marriage oath. A false oath there is the vilest thing that can ever be spoken.

OATH OF ORDINATION OF MINISTER OF THE GOSPEL THE MOST SOLEMN.

There is a higher oath. It is that taken when the minister of God solemnly stands and, with uplifted hand, takes his vows before the Ordaining Officer in the Church of God, and before all the people. He vows that he will preach the Everlasting Gospel of Jesus Christ; that he will proclaim the supremacy of Christ as King of Kings and Lord of Lords; that he will declare everywhere that Jesus Christ is the King of this world, and

that all power is given unto Him in heaven and on earth; that he will demand everywhere the recognition of Jesus; that he will boldly profess His Name, and declare that there is none other Name given under heaven whereby man must be saved.

That is the essence of the minister's vow, is it not?

Voices—"Yes."

Dr. Dowie—When a man who has made that vow enters into a Secret Society where the Name of Jesus is not, and dare not be, mentioned, has he not broken that vow?

Voices—"Yes."

Dr. Dowie—He has broken that vow, and is a traitor to his God. He is a Betrayer of the Church of God.

The false oath of a Freemason, or of a member of any Secret Society, is incompatible and inconsistent with a man's being a Christian.

Zion witnesses against this false swearing, first in the family, and then in the Church of God.

I WILL DEAL WITH FALSE SWEARERS IN SECRET SOCIETIES.

I have already dealt with the oath in the family in dealing with the adulterers.

Tonight I will show you the wickedness and the danger, not only to yourself, but to the Nation, in Secret Societies.

If any one is of another opinion, let him hire a hall and proclaim the superior fruits of Secretism.

Let him answer me by arguments and facts. Let him show me that Secretism is good.

But the weapons of Secretism are falsehood, treachery and murder.

I shall fight Secretism, for it is the Devil's own.

Jesus Christ, our Lord and Saviour, said, "In secret have I said nothing." He commands His disciples to walk in the light, and have no fellowship with the unfruitful works of darkness, but rather reprove them.

He declared that "he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." He declared that "every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved."

I am fighting the battle in the light. I am using no secret weapons. I am using no secret methods. I am using only that which is right and good, and pure and true. I do not speak one Gospel to my people in private and another to them in public.

I am telling all the world that Christianity is an open secret, and God wants you all to share it. It is the Secret of an Everlasting Love.

My first shots in this matter told; they hit five people, who have gone out severely wounded. Before I am through I shall know exactly whom I hit. If you move out, I shall say, "There is the Devil carrying off his wounded and dead." (Laughter.)

I think I hear some say, "Dr. Dowie, do you think it is right to encourage men who have been Freemasons to break the solemn oaths which they have taken, that they will not divulge the secrets of the Masonic Order?"

My answer is Yes.

"Then," you say, "how can you reconcile that with your conscience?"

I want to lay down this principle which the Word of God lays down.

GOD REQUIRES A MAN TO BREAK A BAD OATH.

In the fifth chapter of the Book of Leviticus, at the fourth verse:

Or if a soul swear, pronouncing with his lips, to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him—

That is, if when he swears he makes a blunder, a mistake, does not know what he has committed himself to, then—

When he knoweth of it then he shall be guilty in one of these.

And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.

And he shall bring his trespass offering unto Jehovah for his sin which he hath sinned.

I ask you to consider that principle.

A man who keeps a bad oath when he knows it is a bad oath, is a bad man. A woman who keeps a bad oath when she knows it is a bad oath, is a bad woman.

A man who breaks a bad oath when he knows it is a bad oath, is a good man, and a woman who breaks a bad oath when she knows it is a bad oath, is a good woman.

"Prove it," say the defenders of Secretism.

Take an illustration. Every American reveres, and rightly, the memory of George Washington, the Father of His Country; "the first in war, first in peace, and first in the hearts of his countrymen."

His memory is ever green. He was the great general who fought the battles for Independence. When days were dark and the Revolutionary armies were imperiled, he upheld the confidence of this country, and waited for the brighter time. At last he won a perfect victory and established American Independence.

But George Washington had been a British army officer of King George III of England. He drew his sword, when the oath of office was administered to him, and lifting it high in

that summer sky, swore before the Ever-Living God that he would be true and faithful to the last day of his life, and to the last drop of his blood, to his majesty George III, King of England, and King of the American Colonies. He declared that he would defend that royal master's rights in America and everywhere else. Then he sheathed his sword and went forth, and fought the battles of England in America.

But the day came when George Washington was sincerely convinced that the greatest enemy of his country was George III of England.

Therefore, believing that it was a right thing to do to break his oath, he took that sword and broke it across his knee and flung it down, saying in effect, "I will draw another sword, and will break the vow I have made to George III, King of England. I shall not be a partaker in the slavery of my country, and of its people. I draw this sword to fight against England, which desires to enslave my country and my people."

GEORGE WASHINGTON DID RIGHT WHEN HE BROKE HIS OATH.

You all say so. It was a bad oath which he had made. He made it in good faith. He did not know it was a bad oath, but the moment that he saw that it was a bad oath, he broke it.

He proved his good principles by breaking his bad oath.

If that was not a good principle, then George Washington was a black-hearted traitor. George Washington ought to have been hanged as a traitor to his government, and as a liar and a traitor to his God.

But George Washington took a higher view of it.

COMPARE WASHINGTON BREAKING HIS OATH WITH HEROD KEEPING HIS OATH.

Now look at a man who kept a bad oath.

He was a king, a voluptuous prince. He had married a princess, who had been already married to his brother. He stole her from his brother, got a kind of divorce and married her, to the great disgrace of the nation, a nation which loved purity in the home. Herod made Herodias, his brother Philip's wife, his paramour and harlot, and shocked the conscience of the whole nation.

John the Baptist stepped forward and said, "Thou art an adulterer. Thou shalt not have her."

MURDEROUS PASSION OF REBUKED ADULTERERS.

From that moment that woman was determined to have the heart's blood of John the Baptist.

There are women whose sins I have reproved in this very matter, who say, "I wish I could kill him."

A certain woman's supposed husband's conscience was awakened by my preaching. He went home to her and said,

"Mary, I cannot live with you as my wife another hour. I shall go to hell if I do. I will provide for you, but I am going back to the wife I have wronged, and the family I have forsaken."

She said, "I will kill you if you do."

But he gave her money and left her. He has returned to his true wife and family in another city in this country. He is a member of the Christian Catholic Church, and is living very happily with his family.

But the abandoned harlot is in this city, carrying a revolver around, threatening that she will put a bullet in my heart. She has the very same spirit as Herodias, the same spirit as Jezebel.

Herodias went about it to compass John the Baptist's death as only a bad woman can. She had a lovely daughter, a young, beautiful virgin. She made that daughter dance with all the voluptuous beauty she possessed before King Herod. Herod, entranced by the many charms of this beautiful daughter, and inflamed by wine, made an oath to repay her for this beautiul dance, and for disclosing to him all her beauty, anything she might ask, even to half of his kingdom.

TERRIBLE CRIME OF HEROD IN KEEPING A BAD OATH.

The dancer asked her mother what she should ask for. Her mother did not tell her to ask for jewels or gold. She said, "Ask him for the head of John the Baptist in a charger."

Herod was sorry, but for his oath's sake he did it.

He kept the oath. He sent down to the dungeon of that Castle of Machæreus an order that John the Baptist be beheaded.

Herod and all that family perished miserably. But John the Baptist went triumphant to heaven.

If John the Baptist should ever come to earth again, he would say the same thing again, and be willing, if God should so permit, to die the same death. If he should go out of the earth in the same way, it would be a glorious ending.

I am attacking the Christian ministers who take oaths in Secret Societies. There are thousands of them, notably in the Methodist Episcopal Church, or, as I call it, the Masonic Episcopal Church. Four-fifths of the ministers in that Church are Mah-hah-bones.

Perhaps you do not know what Mah-hah-bone means. That is the omnific name of their god, and is whispered in their ears.

Let me show you.

THE SHAMLESS TREACHERY OF THE CHRISTIAN WHO BECOMES A MASON.

What will apply to a minister will apply to any member of the Church.

"Enter the Lodge-room, Rev. John Smith! You are seeking for Masonic regeneration."

In the Manual of the Lodge by Mackay, accepted and used by Freemasons, these words are used at page 20, concerning the candidate at the threshhold of the Lodge-room, waiting for initiation:

"There he stands without our portals on the threshold of his new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outward and profane world, he comes inquiringly to our doors seeking the new birth, and asking a withdrawal of the vail which conceals Divine Truth from his uninitiated sight."

And is this man a Christian minister, Methodist, Baptist or Presbyterian, claiming to have been already "born of God"?

What does Masonry say of him? It says he is yet a "wanderer," who comes "to our doors seeking new birth."

How does he enter?

He has been compelled to strip naked. It is not pleasant to tell, but it is the time for the truth to be told.

Then he is dressed in a dirty undervest and pair of drawers, with naked breast, one sleeve rolled up and one drawers leg rolled up, and an old shoe or slipper on one foot.

There he stands, the Rev. John Smith! (Laughter.) The minister of God! He declares in his pulpit, "Come to Jesus, the Name high over all. Never go anywhere without naming the Name of Jesus."

He holds revival services on the South Side tonight, that very same John Smith. Perhaps his name is McIntyre. (Laughter.)

It may be Fowler, Bristol, Ballington Booth or Sam Jones.

It is this John Smith, who comes in naked as he was born, except for this dirty undervest and drawers.

Whew! he would kick up a dust if his wife gave them to him to put on. Yet he puts them on. He does not know who has worn them before him; some dirty, diseased fellow, perhaps.

I am talking what I know from the most reliable authority and testimony, namely, that of those who wore them.

Now he comes in. "John Smith, we are going to initiate you."

THE RIDICULOUS AND UNCHRISTIAN INITIATION CEREMONY IN A MASONIC LODGE.

"John Smith, we will tie something over your eyes."

"Oh, can't I see?"

"No; you cannot see the mysteries. You have to do what you are told now."

So his eyes are bandaged. Eyes has he, but he sees not.

"Now, John Smith, we are going to put a rope around your neck."

"What! are you going to hang me?"

"No; we are going to tow you along."

The rope is tied around his neck.

"Now, John Smith, we have an animal for you to ride—the 'Day Mare of the Desert.'"

"Come along, John Smith; we are going to make a Mason of you. Enter this high, holy, great and majestic Order of Ancient Free and Accepted Masons." (Laughter.)

"Oh Doctor," says some one, "they don't do that in these lodges."

THE DAY MARE OF THE DESERT.

My dear friends, I took great pains to purchase one of these "Day Mares of the Desert." I had to hunt all around this country and be very quiet about it, too; but I captured that "Day Mare" down in Ohio. I have it in Central Zion Tabernacle in the stable. (Laughter.) I paid thirty-five dollars for the animal. (Laughter.) Many of you have seen it, have you not?

Voices—"Yes."

Dr. Dowie—We have used it, too. This Tabernacle is too small for the initiation ceremony. But I had such a ceremony performed in Central Zion Tabernacle, as you can see from my pamphlet on "Secret Societies Exposed and Condemned," pages 39 and 40, where a picture of the Day Mare of the Desert appears. I had a man to represent John Smith on it.

"Now, then, John Smith, get on this thing."

He gets on to ride to the Temple at Jerusalem.

Here is a minister of the Gospel. How would he like his congregation to see him now? Oh, what an elegant sight he is as he holds on to the "Day Mare of the Desert," with a fool's-cap on his head, with a tow-rope around his neck, blindfolded, and being battered sometimes with sticks a little, and oftentimes with bladders full of peas, indicative of the windbag that he is.

Is that the place for a minister of the Gospel?

Audience—"No."

Dr. Dowie—Would he like his wife and daughters to see him?

Voices—"No."

Dr. Dowie—Shame! Shame! John Smith, that you should strip yourself naked, a spectacle to devils!

He goes to the East, and bows down. There the Worshipful Master administers an oath. He does not know what the oath is. He has to swear that he will keep the secrets on penalty of having his throat cut, his body cut in twain, his heart plucked out, and many other horrible things.

I will give you the exact words of that horrible oath:

"I, John Smith, of my own free will and accord, in the presence of Almighty God, and this worshipful Lodge, erected to the holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts

or points of the hidden mysteries of ancient Freemasonry, which have been heretofore, may at this time, or shall at any future period, be communicated to me as such, to any person or persons whomsoever, except it be a true and lawful brother Mason, or within a regularly constituted Lodge of Masons, and neither unto him nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore solemnly promise and swear that I will not write, print, paint, stamp, stain, cut, carve, mark or engrave them, or cause the same to be done, upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to myself or to any person under the whole canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness, binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in every twenty-four hours, should I ever knowingly or willingly violate this my solemn oath, or obligation, as an Entered Apprentice Mason. So help me God, and keep me steadfast in the due performance of the same.

Is it right for any man to take such an oath as that?

Voices—"No."

Dr. Dowie—It is "an Agreement with Death and a Covenant with Hell." Then they read to him out of the Bible. Think of it! After all this folly they read to him out of the Bible.

THE NAME OF JESUS CUT OUT FROM SCRIPTURE TEXTS QUOTED IN MASONIC LODGE.

I make the assertion that in every passage which is read out of the Bible, wherever the Name of Jesus Christ should occur, it is cut out. It is never mentioned in the Masonic Lodge.

There is not a single Mason here who will dare deny that. It cannot be denied.

He takes degree after degree, which takes hours and days of time. It takes him away from his house, his home, his family, his wife, his Church, his work, to go through this fooling.

I am told by thirty-third degree Masons that from the first degree to the thirty-third degree in Masonry they never hear the Name of Jesus Christ mentioned. It is tabooed in the Lodge in straight or Scottish Rite Masonry, possibly the oldest form of the Order.

Is that the place for the minister of Jesus Christ to be?

Voices—"No."

Dr. Dowie—Is he true to his oath, to his God, to his people, to the Church?

Voices—"No."

Dr. Dowie—He is a traitor! He is a liar! He is a false swearer! He is a thief! He is eating the bread of a Church whose doctrines he is betraying.

He can say what he likes about that, but I hold to my denunciation of him.

He has been sacrificing Christ, the Lamb of God, on the altar of Baal.

MASONRY IS THE WORSHIP OF BAAL, THE SUN-GOD.

The sun is everywhere. It is the Baal of the ancient Israelite.

Oh, my God, help me to stand, if I stand alone, to fight these prophets of Baal! (Amen.)

If Jehovah be God, follow Him. If Baal, then follow him! Stand out boldly and say to whom you belong!

I honor the priests of Baal whom Elijah confronted on Carmel's side more than I do the Methodists and other denominational ministers of this city, who pretend to be the ministers of Jesus Christ and are the priests of the Devil—priests of Baal!

Masonry is sun-worship from the beginning to the end.

"Oh," you say, "Doctor, we carry the cross."

That cross in the Thrice Illustrious Order of the Cross is a symbol drawn upon the hand, with the letters, I. H. S. These are translated, not *Iesus Hominum Salvator*, but *I, Baal, H, Shah, S, Lisha*, "The Lord of the Three." The cross does not signify the Cross of Jesus Christ in Masonry. It is the cross of Baal-Sha-Lisha.

I have shown this fully in "Secret Societies," page 62, where the initiation ceremony ends with these words:

"Knight—'I am a Christian.' Most Worthy Provost—'No more.'"

It is true—he is a Christian no more: for the mark of the Cross is the mark of the Beast.

They cannot deny it. The cross is not the symbol of the resurrection of Jesus, although they carry it about at Easter time. It is the symbol of the alleged resurre tion of Hiram Abiff of Tyre, the son of the widow, whom the Masons allege was raised from the dead by King Solomon.

There is not a single Mason who dares deny that. The cross in Freemasonry has nothing to do with the Cross of Christ.

I say, therefore, that these ministers who are themselves Masons, and go through all the humbug with Masons at Easter time, are liars. They are imposing upon the people a mass of lies.

There is positively no connection between the Cross of Christ and the cross of Baal.

In fact, when the Knight of the Cross becomes in the next degree a Knight of the Sun, he rejects all religion: for there he is told the following:

"Behold, my dear brother, what you must fight against and destroy, before you can come to the knowledge of the true good and sovereign

happiness! Behold this monster which you must conquer—a serpent which we detest as an idol that is adored by the ignorant and vulgar under the name of Religion!"

MASONRY IS THE FOE OF ALL RELIGION.

I printed the other day in LEAVES OF HEALING the dedication of a Methodist Episcopal Church by Bishop Fowler, in Pennsylvania. I gave the exact text of the rite according to his own manuscript. (See LEAVES OF HEALING, Volume V, Number 43, pages 835-837.) There is not, in all that service of dedication, one single mention of God, the Father; God, the Son; or God, the Holy Ghost. It is simply a "Great Architect of the Universe," whoever he may be.

He did not dare mention that Name. It was against the Masonic laws. Why?

He placed Baal before Jesus. Masonry was superior in his eyes to Christianity, and he was a traitor to his Church and to God.

MASONRY IS AT HEART ANTICHRISTIAN.

Masonry, although outwardly it may appear to be friendly to Christianity, is antagonistic to Christianity. A Jew can be a Freemason. An infidel can be a Freemason. A Chinese Confucianist can be a Freemason. A Mohammedan can be a Freemason.

Does a Mohammedan love Jesus?

Voices—"No."

Dr. Dowie—He hates Him.

Does a Jew worship Jesus as the Son of God?

Voices—"No."

Dr. Dowie—He hates Him.

Does a Confucianist accept Jesus as the Son of God?

Voices—"No."

Dr. Dowie—He hates Him.

But all these can become Freemasons, and in straight Masonry can go right on for thirty-three degrees, and there is nothing to prevent them; for there is no Christianity in Freemasonry at all.

I therefore say that

EVERY MINISTER WHO IS A MASON IS A HYPOCRITE, A LIAR, A BETRAYER, A THIEF.

He pretends to be a Christian when he is not.

He pretends to be true when he is false.

He pretends to uphold the Church when he betrays her.

He pretends to take the name of that Church to spread the Gospel when he is betraying it.

"Doctor," says one, "can he not be a Christian in the pulpit and a Mason in the Lodge-room?"

Could your husband be virtuous in your home and virtuous in the house of a harlot with whom he consorts?

Audience—"No."

Dr. Dowie—Can a man find pleasure in the company of those who hate Christ, who despise His Name and will not speak it, and yet at the same time be a faithful minister of that Christ in the Church?

Audience—"No."

Dr. Dowie—He cannot do it! He is a betrayer!

Do you know why the ministers do not love me? It is because I have said this again and again, and they know it. You will find that the ministers who are hating me and are preaching against me in this city are almost without exception Masons or Masonic tools.

I know what I do in saying this. I know that I expose my life to Masonic vengeance. I know what their oaths are. I stand here tonight and I defy them before God the Almighty in heaven. I defy them. If they can take my life, and God will permit it, let my life go. But I am right in what I say. (Amen.) If I die for it, I will say it.

In the vows of the "ne plus ultra" of Masonry, the Knights of Kadosh, the Oath compels a Knight to "sacrifice the traitors of Masonry," and to "swear submission and obedience on all occasions without any restrictions," in "every matter ordered" by his superiors.

I desire to speak concerning the Eastern Star.

IT IS NOT RESPECTABLE FOR A WOMAN TO BELONG TO THE EASTERN STAR.

I tell you what you must know yourselves, that several chapters of the Eastern Star have been closed.

This Order is supposed to be the Masonic Order for women.

It is not Masonry at all.

They are not taught Masonry, but are taught a trick just simply to amuse them.

The Eastern Star in this city is an immoral and abominable thing in a great many cases.

The charters of some of these chapters have been withdrawn in this and other cities because of these Eastern Star orders being the scene of immorality. In these Eastern Star chapters male Masons are permitted to enter, and to make the friendship of the women there. Many a woman's heart has been broken by a friendship made by a Knight Templar or Mason in the Eastern Star Lodge.

I know of what I am speaking.

I have the confession from the guilty men themselves, who are now good Christians.

I have the confession from the women themselves, who are now penitent and good Christians.

FOUL IMMORALITY BRED IN EASTERN STAR LODGES.

This is their confession: In these chapters of the Eastern Star, engagements are made at the time when they are going to great convocations of Masons in distant parts of this country. When the train starts, Sir Knight John Jones meets Miss Maggie Smith at the train. They pass into the train together. They sit in the same compartment, or in the same section. Before they reach Denver, or some other place, they are Mr. and Mrs. Jones by profession. When they go to the hotel in that distant place, Sir Knight John Jones registers them as Sir Knight John Jones and Mrs. Jones. That has been done not in ones or twos, nor in scores, but in hundreds of cases. It is a well-known fact amongst Masons themselves. They tell upon each other.

Is not that Eastern Star an opportunity for the grossest immorality?

Voices—"Yes."

Dr. Dowie—Should a Christian woman be connected with it?

Voices—"No."

Dr. Dowie—I say that it is not decent for a woman to be connected with that indecent order.

They can do what they like. They can carry around a pistol and shoot me if they get a chance, but I am going to say it. I am going to say it because it is true, and they know it is true.

They themselves have closed their own chapters because of their immorality. There was one great chapter in this city closed.

Miss Ella N. Drake gave us the following particulars of her experiences in connection with the Order of the Eastern Star. (See LEAVES OF HEALING for February 12, 1898, Volume IV, Number 16, pages 311-312.)

MISS ELLA M. DRAKE'S EXPERIENCE IN SECRET SOCIETIES.

In 1893 I went to Elgin, Illinois, and I had a hungry longing for Christian companionship in a strange place. Hearing of the Eastern Star Order a little bit, and connecting with the name the Star of Bethlehem, or the Light of Jesus, I supposed it would bring me in closer communion with His people; so I was initiated into the order about September of 1893.

After going through the initiation, which comprised a certain obligation that bound us to protect one another's character, and in love to do all we could to promote truth, and love to one another, there is an intermission, and they all gather around you, and shake hands with you, and welcome you into the Order.

One very nice, refined-looking old lady, with gray hair (old enough to have been my mother), came and sat down by me, and after the usual preliminaries of asking questions, she began to tell me about the Worthy Matron, whom she said kept company with people of ill-repute, and she

herself was said to have questionable company at the house when her husband (who was a railroad man) was away.

I had promised God that if anybody came to me with gossip of this sort that I would try and bring the two together, and stop the nonsense. This I did, making a very fine row, and one thing led to another until they had a trial in the Chapter-room, which resulted in the breaking up of the Order, inasmuch as out of one hundred and twenty members ninety or more started a new Chapter under the name of Bethel Chapter. The loving "Brothers" sometimes came up to the ladies, while standing talking, and slipped their arms around their waists, and several tried the same with me; and when my anger arose, they would laughingly say, "We are brothers and sisters; don't get angry, Miss Drake." But I did get angry, as I always remember a motto given me when a very young girl, "First the waist, then the lips, then the girl's gone."

In over a year's time I came back to the city from Elgin Chapter No. 212. Before placing my demit in the city I visited Queen Esther Chapter, one of the largest chapters; Butler Chapter, Golden Rod Chapter, and other chapters. The Golden Rod Chapter seemed to have the purest Christian atmosphere. So I placed my demit with them, and after being in there some time, I found that they were no better than any of the others and that the jealous feelings existed against those that held the highest offices, the same as Elgin Chapter No. 212, because they wished to gain the offices for themselves. The unlawful and unholy relations between some of the men and women, who had the reputation and appearance of being the best educated and most refined in the Chapter, was the cause of the charter being taken from them by the Grand Chapter.

I asked for my demit from Golden Rod Chapter before going to New York in 1895, and the secretary promised faithfully to send it to me, but I failed to receive it, if she sent it, and therefore cannot give my demit. To be sure the beautiful banquets, etc., are in certain ways very pleasant, as well as expensive, but altogether they are better let alone.

This is a mere outline of the experience which cost me quite a good deal of money, time and unhappiness; and if these few words will prevent others from making the same mistake, and glorify our Lord and Master, Jesus Christ, I shall be very thankful.

I would like to add, also, that I can thank Dr. Dowie for his teachings, although I withdrew from the Lodge before I heard him, yet I failed to recognize the hand of God in leading me out.

Not being able to bear witness Friday afternoon, I write this.

May God keep and bless you.

Your Sister in Christ, (Miss) Ella N. Drake.

I do not hesitate to apply this evil principle and unholy and immoral tendency to all secrecy.

"Oh, but, Doctor," says some one, "many of the Secret Societies are for benevolent purposes."

IT IS A PERFECT FARCE TO CALL SECRET ORDERS BENEVOLENT SOCIETIES.

At the most, what do they give you back? Only the money you have paid. That is not benevolence. If I pay money into a bank, I get it back again. Is that benevolence? No. I am simply getting back from the bank my own.

But when you pay your money into these so-called benevolent associations, you do not get back all that you paid in.

In the aggregate you lose thousands and tens of thousands of dollars.

How? First, it is spent in the payment of salaries of the secretaries and treasurers. Second, there is a drain in payment of rent for the lodge-rooms. Third, there is a great expense in the payment for festivals that take place; the junketings and the banquetings, all of which come out of the fund. The endowment for the death of members who die because they are drunkards, and die from cancers because they will eat pork and smoke tobacco, and die from various diseases, because of their sins, eats up your money. You are saddled with your proportion of all those things.

Where is the benevolence?

You have been a great loser, and the society has been a great loser. They fail on every side, so that these societies are continually in the bankruptcy courts. One of the largest of them broke up the other day in Indianapolis. Hundreds of thousands of dollars had been paid into it, but there were exceedingly small assets.

It is like some of the Land and Investment Societies of this city. A brother here showed me the other night his papers, which showed that the society would soon be without any assets at all, but with a great many liabilities. That is just how it is.

There is no good, sound sense in your putting your money into these stockings with a big hole in them.

OTHER FEARFUL CONSEQUENCES OF SECRETISM.

In addition to this, you lose your time. You grieve your wife. You cannot train your family. You go away and spend nights when your wife is weeping and waiting and watching. You get into bad company. You go to the houses of bad women, oftentimes taken there by bad companions. You begin to swear and you begin to smoke.

When your wife asks you where you have been, you tell her that is none of her business. You do not care to tell; you are ashamed to tell; you do not dare to tell where you have been. At last you curse and swear. You cannot bear to hear the voice of your wife and your dear children. You strike at them, and are cross with them. You are cross with everything. You are losing your money, losing your health, losing your immortal spirit. You are going down to death and hell. Many have landed there long ago.

BENEFITS IN KEEPING OUT OF SECRET SOCIETIES.

If you save your money, and put it into good and proper investments, you will make far more of it.

A Zion man is thirty or forty per cent ahead of another man who earns the same wages. Zion's men, do you spend one single cent upon doctors or drugs?

Voices—"No."

Dr. Dowie—Do you spend one single cent upon Secret Societies?

Voices—"No."

Dr. Dowie—Do you spend one single cent upon gambling?

Voices—"No."

Dr. Dowie—Do you spend one single cent upon immorality?

Voices—"No."

Dr. Dowie—Do you spend one single cent upon liquor or tobacco?

Voices—"No."

Dr. Dowie—How much out of every ten dollars which the average workman receives does he spend upon these things? Four?

Voices—"Yes; often much more."

Dr. Dowie—From an investigation continued over a great many years, I am persuaded that the members of the Christian Catholic Church are at least four dollars out of every ten, on the average, ahead of their neighbors who spend their money in these secret and wicked ways. So when a Zion man has given his tenth to his God as God commands, he is at least three dollars ahead of the other fellow who serves the Devil, often pretending, at the same time, to be a Christian.

A ZION MAN HAS MORE THAN A FINANCIAL ADVANTAGE.

He has, in addition, a happy home, a healthy, happy wife, and happy children. When he comes home he kisses his wife; he does not kick her. He loves her. He does not grumble at her. He cares for the baby, and interests himself in the children, and helps to make home happy.

He is not in such a hurry to get out as he used to be when he would say, "Now, you stand around, Mary! You stand around, children! You all stand around. I am a big Mason; I am an Elk; I am a Buffalo; I am a Red Man! Get me my apron! Hurry up! I am off to the Elks!" (Laughter.) Nice fellow that is, isn't he? (Applause.)

Ugh! Delightful husband! Has he not broken his vow to his wife?

Voices—"Yes."

Dr. Dowie—Did he not say he would love her? Did he not say he would cherish her? Did he not say he would protect her, forsaking all others, and keep only to her as long as she lived? Yet he belongs to the Lodge, and to the Devil. He belongs often to the harlot, the saloonkeeper and the gambler. He is a false swearer!

That is not very poetical, but it is very practical. (Laughter.)

There are less than six hundred Protestant churches in this city, but there are many thousands of Secret Society Lodges.

How is it possible for the Church of God to triumph when its members tonight are being hit upon the head with a mallet by Jebulum when they are pretending to be Hiram Abiff? How is it possible for the churches to be blessed tonight when the ministers are so busy taking their degrees? They have no time to bring sinners to Christ—they are "in darkness, helplessness and ignorance," according to Mackay's Manual, "seeking the new birth into Masonic life." What a farce!

A "Masonic" Episcopal Conference in Oakland, California, expelled two of its best ministers last month.

There was nothing against their characters.

They admitted that they were good men, and had a good record. What did they expel them for? For circulating "Dowie literature."

METHODISTS ADMIT THEY HAVE NOTHING IN COMMON WITH ZION TEACHING.

What did they say when they expelled them? They said that the Methodist Episcopal Church had nothing in common with the Dowie teachings.

I believe that that was true.

I preach Repentance.

They preach it with their tongue in their cheek. Do they insist upon repentance in their converts?

Voices—"No."

Dr. Dowie—Do they preach loyalty to Christ above all?

Voices—"No."

Dr. Dowie—Are they living it?

Voices—"No."

Dr. Dowie—Are they preaching Salvation and Healing and Holiness in their churches.

Voices—"No."

Dr. Dowie—They have nothing in common with the Dowie teachings. I knew that long ago, because they have everything in common with the Devil. (Laughter.)

I knew they had gone to the Devil long ago.

You will see a cartoon in LEAVES OF HEALING, Volume VI, Number 3, page 72, in which our artist, Mr. Champe, has most beautifully illustrated a Methodist Bishop who has nothing in common with Dr. Dowie. He has a big basket in his arm full of snakes, drugs and other abominations. He has a Masonic goat under his right arm, a pig, emblem of Disease, under the left arm, and is holding a ribbon with a pug at the end of it. That is "Society." He is looking at Zion, who is pointing to Repentance, and is saying, "I have nothing in common with you." (Laughter and applause.)

I am always pleased to see the people standing at the window of Zion Publishing House looking at these cartoons.

They are wonderfully instructive. They are both edifying and diverting to the honest people. But they are very mortifying to those whose sins they so cleverly expose.

The time is coming when LEAVES OF HEALING, the ZION MORNING SUN, and the ZION EVENING STAR will drive the wretched men who now control the daily press out of their offices: for Christ is Conqueror.

When the time comes for God Almighty to take charge of the press of this city, there is going to be an end of these dirty, lying papers. It is time they were dead. It is time these papers were buried where they could never hope for resurrection. I desire to say

A WORD CONCERNING OFFICIAL FALSE SWEARING.

When a man enters the Legislature he takes the oath of office that he will serve the people honestly, does he not?

Voices—"Yes."

Dr. Dowie—When a man enters upon judicial work in this city, does he not promise he will be a righteous judge and give righteous decisions?

Voices—"Yes."

Dr. Dowie—Do the legislators and the judges keep that oath?

Voices—"No."

Dr. Dowie—You all know that they do not. They do not pretend to. There are villains in hundreds in the highest public places.

In the Congress in Washington there are scoundrels who never pretend to do anything but serve their own bellies by being congressmen. They may make patriotic speeches for the purpose of misleading the people, but they are down in Washington to take care of their own interests. There is no help to be gotten from them, unless you pay for it.

How do I know? I have been there.

I know whereof I speak. I know more than I have ever said.

I INTEND TO FIGHT THE ABUSES AT WASHINGTON.

One day, when I unlimber all my guns, there will be a general engagement all along the line.

I am getting to know more and more every day. The nature of my position gives me accurate information. I have it, and intend to use it.

They say, "No, you shall not. We will kill you." But God will protect me until my work is done. (Amen.)

I do not care to live a minute after that. I would like to go out of this earth just as soon as I could get out of it with honor.

I love my wife; I love my children; I love my work; I love my brothers. But if you told me tonight I should wake up in heaven tomorrow morning, I should be mightily thankful.

I should love to think that mine eyes should see the King in His glory in the land which is afar off. I should love to think that tomorrow morning I should see the Face which was once spit upon for me, and the Head which was once crowned with thorns. I long to hear the Voice of Him whose Voice, in the Spirit, I have so often heard, my Lord, my King and my God.

I should love to see the loved ones who have gone before. I should love to be with God in the City of Everlasting Life. It will be a happy day the day I leave this earth.

Perhaps it will not be so happy for many who are left behind, but it will be a happy day for me.

I am not afraid. I have never been afraid at any time in my life. God took fear out of my heart when I was a child. When He put His Love into my heart, He also gave me a fearless spirit.

Perfect love casts out fear. It is because I am not afraid that I am willing to live, and I am willing to love, and I am willing to serve my fellowmen. I am willing, if need be, to die for Christ. I believe that spirit is in all in Zion, and that spirit is growing. And I believe God will spare me to fully establish Zion City as the Headquarters of the worldwide work of the Christian Catholic Church.

Zion is in every part of this city. Zion is seeking the perishing from house to house, street to street and lane to lane. Zion is bringing men to God out of sin, and bringing women from the streets into the Home of Hope which we have for them. Zion is doing Her work. She is going to do it better and better as the days roll on.

I witness tonight against the False Swearers. And I ask you now to make a True Vow to God that you will get out of all evil associations, and that you will serve Him.

CALL.

Every one who is determined to serve God first, last and all the time, stand and tell Him so. (A large number arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, and enable me to trust Thee with my spirit, soul and body. Help me to break every bad vow, and to get away from every bad association, and to do my duty to my fellowmen, to my family, to Thee, my God, to Thy Church, and to the poor and the perishing, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean that prayer, and will you live it?

Audience—"Yes."

After the Doxology had been sung the services were closed by Dr. Dowie pronouncing the

BENEDICITION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

ZION'S HOLY WAR.

SERMON—A TRUE BAPTISM A SEAL OF A TRUE CHURCH.

ON the afternoon of Lord's Day, November 12, 1899, the General Overseer addressed an audience of two thousand five hundred people in Central Zion Tabernacle on the subject of Baptism.

One of the great seals of Zion has been the ordinance of Believers' Baptism by Triune Immersion. More than eight thousand Christians have been blessed in obeying their Lord's command in this matter since 1893, of which five thousand three hundred and ninety-two have been baptized within the past two years and eight months.

Hence it was most opportune that the General Overseer should give this important teaching on this occasion, when so many had made repentance and confession and had begun to follow God as a result of the first few weeks of Zion's Holy War.

A. W. N.

Central Zion Tabernacle, Lord's Day Afternoon, November 12, 1899.

The meeting was opened by singing Hymn No. 195:

Our Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthrowned;
But soon He'll come in glory,
The hour is drawing nigh,
For the crowning day is coming
By and by.

SCRIPTURE READING AND EXPOSITION.

Dr. Dowie then read in the Inspired Word of God, first in the Gospel according to St. Luke, a part of the first chapter:

The beginning of the Gospel of Jesus Christ, the Son of God.

Even as it is written in Isaiah the Prophet, Behold, I send my messenger before Thy face, who shall prepare Thy way;

The voice of one crying in the wilderness, Make ye ready the way of the Lord, make His paths straight;

John came, who baptized in the wilderness and preached the Baptism of repentance unto remission of sins. And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him

in the River Jordan, confessing their sins. And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey.

If any one has an idea that John the Baptist was a very uncouth man, let me for just a moment pause and tell you who John the Baptist was.

He was the son of Zacharias the priest, of the Course of Abijah, one of the great orders of priesthood. His birth was made known by an angel to Zacharias, when he was sacrificing in the Temple.

John was therefore a priest by hereditary descent. He belonged to the tribe which had the right to minister in the Temple. He was educated as the child of a wealthy man, for the priests were wealthy and high in social station. There was no higher rank, socially, than that of the higher priesthood.

When the time came that, by law, he was permitted to exercise the office of priest, God called him to the higher office of prophet.

This camel's hair is not a poor, mean garb. If you were to be robed in camel's hair, it would be more costly than the finest silk. It was the outer garment of men of high rank; of priestly and prophetic rank, men of culture and ability. When John preached at the Jordan he was not an untaught or an unknown man.

He was the wonderful son of Zacharias, whose birth had been prophesied by an angel, and around whose beginning there was woven an air of mystery which made them to wonder who he was. Although he denied that he was Elijah when the priests asked him, Jesus swept away his denial and said that John the Baptist was Elijah the Prophet.

John did not know it. There were many things which John did not know, until God revealed them. He did not know who the Christ was until He came to the Jordan for Baptism.

John said:

He that sent me to baptize with water, He said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding upon Him, the same is He that baptizeth in the Holy Spirit. And I have seen, and I have borne witness that this is the Son of God.

This was the witness of John, and there never stood upon this earth, next to Christ, a greater prophet.

And he preached, saying, There cometh after me He that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptize you in water; but He shall baptize you in the Holy Ghost.

And it came to pass in those days, that Jesus came from Nazareth to Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, He saw the heavens rent asunder, and the Spirit as a

dove descending upon Him: and a Voice came out of the heavens, Thou art My beloved Son, in Thee I am well pleased.

THE PASSAGE WHICH GIVES TO BAPTISM ITS FINAL FORM.

We now come to the Ordinance as it was established after the resurrection of Jesus Christ from the dead. I will read in the twenty-eighth chapter of the Gospel according to St. Matthew, beginning at the sixteenth verse. These words were written after Jesus had died and had been resurrected:

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw Him, they worshiped Him: but some doubted. And Jesus came to them and spake unto them, saying, All authority——

Not power merely, authority. Power is a great thing, but power may be in bad hands. It may be a usurper who has the power. It may be a rebel who seizes power. Power is great, but authority is greater. Sometimes, for a little while, the power is on the wrong side, while the authority is with the minority. But the day will finally come when all power and all rule which is contrary to Divine authority will be suppressed and destroyed. Then He shall put all rule and all authority which is evil under His feet.

And Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

In the Acts of the Apostles I shall read first in the second chapter. The first part of this chapter is taken up with the wonderful manifestation of the Holy Spirit upon the Day of Pentecost.

I read the closing words of the Apostle Peter's sermon:

This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which ye see and hear. For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord, Sit Thou on my right Hand,
Till I make thine enemies the footstool of Thy feet.

Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus whom ye crucified.

Now then when they heard this, they were pricked in their heart, and said unto Peter and the rest of the Apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the Name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him. And with many other words he testified, and exhorted them, saying, Save yourself from this crooked generation. They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all

things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing steadfastly with one accord in the Temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were being saved.

May God bless His Word.

Prayer was then offered by Dr. Dowie, after which the announcements were made and the offerings received.

A TRUE BAPTISM A SEAL OF A TRUE CHURCH.

Dr. Dowie then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

The various passages of Scripture which I have read to you this afternoon shall be my general text for the discourse.

I am to speak to you upon "A True Baptism a Seal of a True Church."

CIRCUMCISION AND BAPTISM NOT ANALAGOUS.

Under the ancient dispensation, Circumcision and not Baptism was the initiatory right of an Israelite.

There was really no Church in existence.

We sometimes, for convenience sake, speak of the "Jewish Church," but the term is not used in Scripture, and there was no Jewish Church at all.

The first time that a Church was formed was when the Lord Jesus Christ formed it.

The rite of circumcision among the Israelites and in the Mosaic Dispensation has no analogy whatever to Baptism.

The rite of circumcision most clearly marked out the nation.

Circumcision of the flesh marked a Jew everywhere. It was impossible for a Jewish man to escape recognition. His body had the mark. That rite was a bloody one performed with a sharp knife. It was intended to mark the nation by a distinction which should not be obliterated, and it did so.

God did not form a Church in Israel, nor is it God's final purpose to establish His people as a Church.

The Church is formed to be the means of establishing an "Everlasting Kingdom" and a "Holy Nation": for, finally, there will be only one Nation, one King, and one Universal Kingdom.

The foolish and false doctrine has been taught, and is being taught, that circumcision in what they are pleased to call the

Jewish Church was replaced by the ordinance of Divine Baptism in the Christian Church.

My first allegation is that there was no Jewish Church.

Second, there is no such thing as infant baptism in the Bible.

It is a perfect farce to say there is. There is not one man upon God's earth who can put his finger upon a single passage in the New Testament which says that either Jesus Christ or any of the apostles ever baptized a baby.

I will give him a million dollars if he can.

I will be safe in saying it, although I have not the million. The million is quite safe. But I will beg it; borrow it; toil for it. I will not steal it, but I will find him a million dollars if he can find me a passage which tells of Jesus or any of the apostles baptizing a baby.

It is not there.

THERE WAS NO JEWISH CHURCH.

There was a Nation, and every individual in that nation was under the covenant which God made with Abraham: "Unto thee and unto thy seed."

It was not a question at all of spiritual regeneration. A man had a right to all the services of the Jewish Church, in the Mosaic Dispensation, because he was an Israelite.

It was what the Friends or Quakers call a birthright. They say, "a Friend by birthright." That is all a humbug, you know. You cannot make a man a Christian by hereditary descent. He has to be born of God. There is no such thing as a "hereditary Christianity," no matter what the "Friends" may say.

What was the rite of Baptism?

Our Lord Jesus Christ is not the founder of the rite of Baptism.

Our Lord Jesus Christ—I am speaking of Him as in the flesh—was not the first preacher of the Gospel.

This first chapter of Mark says that the Gospel was begun to be preached before Jesus Christ was recognized as the Christ at all.

John the Baptist was the opener of the door, the porter. Jesus was proclaimed by him to be the Christ, the Son of God, "The Lamb of God which taketh away the sin of the world."

John the Baptist was the first preacher of the Gospel. He preached that there was One coming after him, "the latchet of whose shoes I am not worthy to stoop down and unloose." He preached that He would baptize in the Holy Ghost and in fire.

When Christ came, what did He do? Before He could enter upon His ministry He went down to the Jordan, and there presented Himself for baptism amidst a crowd of sinful men and women, brought out of Jerusalem and all Judea and all

parts around by the eloquence and the Divine Authority of this mighty Prophet who had suddenly appeared.

Amidst a crowd of sinners the sinless Christ presented Himself, with His hands hard from the toil of a Nazarene carpenter shop.

He was a working man.

CHRISTIANITY IS ESSENTIALLY THE RELIGION OF WORKINGMEN.

My Father worketh hitherto, and I work.

It is a religion for the worker.

There is no possibility of extending Christianity to the man who does not work.

The man who does not work has no right to eat in the Church of God.

"He that will not work," said the apostle, "neither shall he eat."

There is no Bread of God to be given to the lazy, voluptuous wretch. He has no right to live on God's earth. He is a curse. No man or woman has a right to be lazy, even if he or she has a hundred million dollars.

There is no place in the Church, there is no place in the world, there is no place short of hell for a lazy man or a lazy woman. Spiritual tramps who will not work have no place in heaven.

Christ, the Toiler, the Son of God, came, and He said to John the Baptist, "Baptize Me."

John shrank, for John saw something. He had the prophetic vision, and he saw what other eyes could not see. He saw the Sign which the Eternal God had given him; the Sign of the Holy Ghost descending. All at once he recognized in his cousin, Jesus, the Son of Mary, of whom no doubt Elizabeth had often spoken to him, the Lamb of God. Zacharias had told him that he was to be the Forerunner of the Highest, but he did not know who He was. It was concealed from him who that Messiah was, and not until he saw Him in the waters did he recognize Him.

Then he bowed himself and cried, "I have need to be baptized of Thee, and comest Thou to me." The Christ said, "Suffer it now; for thus it becometh us to fulfil all righteousness. Then he suffered Him," and they went down into that water.

The word baptize has a certain definite meaning in the Greek tongue. There is no escaping its meaning. It has nothing to do with sprinkling.

I happened to buy a small classical Greek dictionary a few weeks ago, for use when traveling. It is published by Hinds & Noble, in New York, for schools and colleges, and not for theologians at all. In it, as in all good Greek dictionaries,

the word *baptizo* (βαπτίζω) is translated "to dip repeatedly" and "dip under."

It is not simply to dip, but to dip under repeatedly.

THE MEANING OF THE WORD TRANSLATED BAPTIZE IS TO DIP REPEATEDLY.

It is used in the Greek of a woman washing a dish. She dips it; and, if it is not perfectly clean, she dips it several times to get it clean.

That is the trouble with some of you, you have not been dipped often enough. (Laughter.)

In Mark 7:4 the words "*washings* of cups and pots, and brazen vessels" is in the original, "the *baptizing* of cups," etc.

I see the Holy Trinity in John's Baptism of Jesus in the Jordan.

I see God the Father saying from the heavens, "This is My beloved Son." I see the Holy Ghost descending upon Him, and I see the Son of God there Himself.

I see the Triune God in that Baptism.

CHRIST HAS ALL AUTHORITY GIVEN TO HIM ON EARTH AND IN HEAVEN.

After Christ arose from the dead, He assumed all authority in the heavens and on earth.

He said it.

He either lied when He said it, or He has it.

Either Jesus Christ has all power and authority in heaven and on earth, or else He lied.

I do not believe He lied; do you?

Audience—"No."

Dr. Dowie—I believe He has it, and, therefore, I will obey Him above all men. I do not care what men say. I am going to do what Jesus says, even if it brings me into collision with everybody. (Amen.)

I must obey Him.

What did He say about Baptism?

After He arose from the dead, He spent forty days with the eleven. During that forty days I think He appeared once to five hundred. He seems never to have taught the multitudes. In fact, it is expressly stated in the Acts of the Apostles that He taught His disciples. He went before them into Galilee, and there He taught them.

The remarkable thing is that, beyond the Ordinance of Baptism and the promise of the Holy Ghost, I do not know a thing that He said during those forty days.

He gave this clear commandment regarding Baptism and the making of disciples:

All authority hath He given unto Me in heaven and on earth. Go ye, therefore, and make disciples.

THE COMMAND IS TO MAKE DISCIPLES.

"What? You cannot make a disciple," says somebody. Yes, I can. I can make you a disciple.

A man said the other day: "Nobody can make me anything." He said, "I am going to hear Dr. Dowie, and I tell you that man cannot make me do anything."

Well, he came here, and the first thing I did was to make him mad. (Laughter.)

I made him so mad that he wanted to hit me on the nose because I called him a stinkpot. He turned to his wife and said, "Do you hear that?"

"Well," she said, "it is true." (Laughter.)

He had a Masonic badge on, and I went for the Mah-hah-bones, and he turned to the young lady on the other side of him and said, "Do you hear that?"

"Well," she said, "it is true." (Laughter.)

"Bless me," he said, "I want to get out."

She said, "You better not go, because he will say, 'There is one of them going out. (Laughter.) The Devil is carrying off his wounded.'" So he sat still a little while. Then he began to get interested, and soon he began to forget the annoyance he had experienced.

Presently he began to cry. He forgot all about his anger. He remembered an evil thing he had done. He was a sinner. He put out his hand to his wife. He put his handkerchief over his eyes and grasped her hand. She was crying, too. When I said, "Stand up, you sinners, and confess your sins," he arose right up and said the words which I use in the prayer of repentance and consecration at the close of my discourses.

When he got outside he said, "I said he could not make me do anything. Now he has made me a Christian. I can never forget this afternoon."

I baptized that man the next week, and he is here today, thank God. (Amen.)

God can make you anything, can he not?

Voices—"Yes."

Dr. Dowie—He can even save a Chicago policeman. (Applause and laughter.) We have a number of them, members of this Church.

Good fellows, these policemen!

MANY OF THE CHICAGO POLICEMEN ARE GLORIOUS FELLOWS.

My personal attendant is an ex-Chicago policeman, and he was the nastiest, dirtiest kind of a bum that you could find. He was a saloonkeeper. I trust him implicitly, and have done so for more than four years. My coachman is an ex-police-

man, and the tenderest kind of a fellow. God Almighty can save police officers.

They have a pretty hard row to hoe. I never realized it until I saw what a mob could do and be in this city. I prayed very earnestly that night for the police; more than I ever did before. That was the night when they defended my life against thousands of riotous, howling, cursing doctors and medical students.

May God bless the policemen and save them all. (Amen.)

God can do anything. He can make disciples of you, can He not?

Voices—"Yes."

Dr. Dowie—He can make you obey Him, can He not?

Voices—"Yes."

Dr. Dowie—A man came into this place the other day. He said, "Doctor, when I first came to hear you I came to have some fun, and before you were through you had all the fun, and I did not have any." (Laughter.) That mocker was made a disciple, a learner at Jesus' feet.

Jesus said: "Go ye, therefore, and make disciples of all the nations, baptizing them"—how often?

Voices—"Three times."

AN ILLUSTRATION OF TRIUNE IMMERSION.

Dr. Dowie—Here is a handkerchief. Suppose there is a little box here containing three divisions. In that division there is black dye, in that there is blue, and in that there is yellow. If you were to tell me to dip this handkerchief "into the black, and the blue, and the yellow," how many times would I have to dip it?

Voices—"Three times."

Dr. Dowie—And if I am to baptize you into the Name of the Father, and of the Son, and of the Holy Ghost, how many times must I dip you?

Voices—"Three times."

Dr. Dowie—That is sensible. That is just what the Greek is.

"Oh, Doctor, we never heard of that Baptism," says some one.

That is just your ignorance, and the ignorance of your Church. Go to any scholarly man, I do not care who he is, whether he is a Roman priest, or a Greek priest, or an Episcopalian minister, or a scholarly Protestant of any Church, and say to him, "Sir, I desire a careful answer to this question: What was the primitive form of Believers' Baptism in the Christian Church, so far as you can find it out from the records? I want not what you think, but what is in the records."

If he tells you the truth, he will have to say that it was triune immersion.

The Encyclopedia Brittanica says the same thing. So does Chambers' Edinburgh Encyclopedia. Schaff & Herzog's Religious Encyclopedia gives the same fact.

Every scholar is compelled to admit that the primitive form of Baptism was Triune Immersion.

Tertullian, a Christian writer in the Second Century, says: "When we are going to enter the water . . . Hereupon we are thrice immersed. . . . And, indeed, it is not once only, but three times, that we are immersed into the Three Persons at each several mention of Their Names."

As one traces the history of Baptism he will not find any other Baptism in the first seven centuries of the Christian Church, except one solitary case in the Fourth Century. Eunomius, who was counted a heretic by the whole Church and was wrong upon a great many other things, taught Baptism by one immersion.

In the Romish Church itself one will not find any other form of Baptism for thirteen centuries.

If one goes to the Greek Church today he will find that the mode of Baptism is by three dippings: into the Name of the Father, and of the Son, and of the Holy Spirit.

(Readers who desire further information on this subject of the History of Christian Baptism will find it in two articles, by Rev. E. B. Kennedy, in LEAVES OF HEALING, Volume 5, Number 27, pages 517-522.)

THE HISTORY OF BAPTISM IS IN FAVOR OF TRIUNE IMMERSION.

There is no other.

As for Baby Baptism, there is no such thing in the Bible.

Only those who repent are to be baptized.

Can a baby repent?

Voices—"No."

Dr. Dowie—Did you ever try to get a baby to repent? I love babies. When I see some of the babies in Zion Home, I love to take them in my arms and play with them.

There is a little baby in Zion Home now, whom I sometimes take. When I play with that little one she makes a descent upon the little hair which is left upon my head. She grabs it with both her hands and pulls. I say to her, "Now, baby, you repent," and she only takes another grab. If I say repent again, she goes for my beard. I cannot get her to repent at all.

Can you get a baby to repent?

Voices—"No."

Dr. Dowie—"But, Doctor," say the Lutherans and the Roman Catholics, "we get people to stand up and repent for the babies."

That is the biggest lie of all.

A person who stands up and says that he renounces the World, the Flesh and the Devil, and that he will bring you up in the nurture and admonition of the Lord, manifestly tells a lie, for he has not renounced the World, the Flesh and the Devil himself. He and the god-mother, the partner in this folly, oftentimes never take any more notice of you. Is that not true?

Voices—"Yes."

Dr. Dowie—That is an abominable wickedness. There is no such thing as Baby Baptism. To say that any priest or minister, by sprinkling a little water upon the baby's nose, eyes, mouth or anywhere about its head, can change that baby's heart, is another lie.

WATER UPON A BABY'S HEAD CANNOT CHANGE ITS HEART.

Do you not know of a great many people who have been sprinkled who are thieves? Do you not know of a great many babies who have been sprinkled who have grown up to tell lies?

Voices—"Yes."

Dr. Dowie—I believe that every one of you who have been sprinkled has told lies. (Laughter.) I will test it.

Every one in this place who has been sprinkled, put up your hands. (Hundreds of hands were raised.)

Now every one of you who has been sprinkled who never, never, never, no, never, told a lie of any kind in your life, put up your hands. (One hand was raised.) (Applause and laughter.)

There is one, but I do not believe her. I was sprinkled, and I would not put up my hand. (Laughter.)

When I was a little boy I remember a lie. I did not tell it, but I acted it to my mother. I hid a hat that I had. I took it and put it away down in the back yard underneath a glazier's old signboard, and sat upon it. (Laughter.)

The next morning when my mother asked where that hat was, I said, "Is it not in the box?" (Laughter.) That was a lie, and I could not put up my hand.

I was so miserable! I never forget how unhappy I was about that miserable, wretched hat. How I did hate that hat. I hate the same kind of hat now. (Laughter.) I do not care to wear them. Sometimes my wife will have me wear these miserable things. But I wear them under protest.

There is not one of you here who had a change of heart in babyhood by sprinkling, had you?

Voices—"No."

Dr. Dowie—It is a lie to say it. For the priest or minister to say that you were regenerated in Baptism is a lie.

You could not become a Christian at that time. Water could not make you a Christian. It takes the Holy Ghost to

make a man repent of his sins and to put away sin, and to trust in the Lord Jesus Christ.

They who have repented and trusted God alone can be baptized.

THE SEAL OF A TRUE CHURCH IS A TRUE BAPTISM.

"O," say the Baptists, "we have it."

Where is your Baptism, you miserable Baptists?

You are as dry as the dust of dry bones, save a little water, which merely makes dust mud. Miserable! The most miserable people anywhere, I think, are Baptists, unless it may be the Methodists. (Laughter.)

Methodists used to be glorious people, and so did the Baptists, but they have gone far away from God as organizations, although there are many excellent Christians among them who are Christians first, and denominationalists afterward.

They have no right to complain of what I say, because they themselves say they have nothing in common with me.

I believe that is true.

I do not find that they have anything in common with the preaching of Repentance, Faith, Obedience, Baptism, the Laying On of Hands, and Salvation for spirit, soul and body.

The Christian Catholic Church must not only have the Christian Faith for Salvation, Healing and Holiness, but it must have a Christian and Scriptural Baptism.

There is one God; one Faith; one Baptism.

That God is in how many persons?

Audience—"Three."

Dr. Dowie—Father, Son and Holy Ghost. These three are—?

Audience—"One."

Dr. Dowie—That one Faith covers three things: First Salvation, then Healing, then Holiness. These three are—?

Audience—"One."

Dr. Dowie—That Baptism is into three Names: Into the Name of the Father, and of the Son, and of the Holy Ghost. These three are—?

Voices—"One."

Dr. Dowie—I am a man, and you are a man: with spirit, soul and body; and these three are—?

Audience—"One."

Dr. Dowie—We have a triune God, a triune Faith, a triune Baptism, and a triune Man. When God says there is one God, one Faith, one Baptism and one Man, I believe Him. But that one God is in three persons, that one Faith is in three parts, that one Baptism is by three immersions, and that one Man is in three essential divisions. The triunity runs through it all.

"Oh," says the Baptist, "when you are baptized, you are baptized into His death. That is all there is to it." But that is not all there is to it.

Are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?

Is that all?

Voices—"No."

Dr. Dowie—

For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection.

That is the second.

So we also might walk in newness of life.

There are three things in a True Baptism: First, Death to sin; second, Life in God; and, third, Power for service.

CALL.

All who desire to follow God fully and have death to sin and life in God and power to serve God, stand. Those who do not desire power to serve God, sit still and we will know that you belong to the Devil and are ashamed of God. (With but few exceptions the entire audience arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me thy Holy Spirit, that I may confess my sins and make restitution, and do right to all men; that I may do right in Thy sight. Give me power to trust Thy Son, the Lamb of God that taketh away the sin of the world. Take away my sin. Cleanse my spirit, my soul, my body, and give me power to obey Thee in all things, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean that prayer?

Voices—"Yes."

Dr. Dowie—Then live it. Obey God. You should do it at once.

If any of you who are Christians desire to be baptized now, I will baptize you, although I have never seen you before. If you know you have confessed your sins and forsaken them and given your heart to God, you should obey God and be baptized.

BAPTISM OF FORTY-EIGHT BELIEVERS.

The audience was then dismissed, and within half an hour gathered in the large galleries to the number of about one thousand five hundred, to witness the Ordinance. Forty-eight believers then followed the command of Christ and were baptized by triune immersion, the General Overseer administering

the Ordinance. The services were then closed by the following

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

ZION'S HOLY WAR.

SERMON—ZION'S WITNESS AGAINST THE OPPRESSORS.

ON LORD'S DAY EVENING, November 12th, at South Side Zion Tabernacle, the General Overseer delivered the first of his addresses on the special witnessing, in the Holy War, against the Oppressors.

It required courage to stand, with a full knowledge of the present conditions in the industrial world, and boldly rebuke the trades-unions, and their notorious walking "delegoats" for their oppression of the workingmen who fee them and fear them.

The murderous passions of these drink-inflamed agitators had been excited already by the false reports concerning Dr. Dowie and Zion in the newspapers, and by the scenes enacted by other riotous enemies of Zion. There was a possibility that this special attack upon their vile occupation would incite them to lead others on to deeds of violence.

However, the General Overseer's voice rang out fearlessly and God protected him. There was no disturbance worthy of mention. A few persons went noisly out; but thousands remained.

The greater part of the audience seemed to grasp the truth of the words spoken and heartily endorse their sound common sense.

A. W. N.

South Side Zion Tabernacle, Lord's Day Evening, November 12, 1899.

The meeting was opened by singing Hymn No. 116:

There's a royal banner given for display
To the soldiers of the King;
As an ensign fair we lift it up today,
While as ransomed ones we sing.

CHORUS—Marching on! Marching on!
For Christ count ev'rything but loss;
And to crown Him King, toil and sing,
'Neath the banner of the cross.

Dr. Dowie then read from the Inspired Word of God in the Epistle of James, fifth chapter.

Prayer was then offered by Dr. Dowie, after which the announcements were made.

The tithes and offerings were then received.

ZION'S WITNESS AGAINST THE OPPRESSORS.

Dr. Dowie delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

In Zion's Holy War Against the Hosts of Hell in Chicago, which now enters upon its seventh week, I have made for my constant text the words which I have read to you frequently, in the third chapter of the Book of Malachi, fifth verse:

I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith Jehovah of Hosts.

Tonight I speak to thoughtful men and women, and through LEAVES OF HEALING, through the swift pens of these our stenographers, to all the world.

The word which I speak tonight, I speak not merely to you, but, as far as this Voice to Zion and God's People in Every Land can reach, as God's Witness against those that oppress the hireling in his wages.

Before I speak concerning the oppressors, let me lay down some fundamental principles.

I desire to speak to thoughtful people who can weigh well what words mean and translate them into action.

POVERTY NOT A BLESSING.

You have heard the statement made, doubtless, that among the many blessings which God gives to His children is the blessing of poverty, and that piety, deep religious sentiment and powerful religious life are fostered more by poverty than they ever could be by wealth, and that, therefore, God's people must always be poor in order to be happy.

That is wicked, nonsensical talk; a wicked lie. Those who say it are insufficiently acquainted with God's Word and God's purposes, and are making assertions which have come down to them by heredity, the fables of greedy priests and false shepherds.

God's Word plainly declares that prosperity, wealth, health, strength and vigor of every kind is promised to those who will

obey God. Our Lord Jesus Christ in the plainest of plain words said:

> There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's sake, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

The apostle declares that "godliness is profitable unto all things, having promise of the life which now is, and of that which is to come." Beyond all controversy, the sixtieth chapter of Isaiah, setting forth the glory of Zion in the latter days, declares distinctly that God's people shall not only be rich, but shall be powerful, and that the sons of the stranger and those who have afflicted them shall come and bow down to them and pour the wealth of all the earth into Zion.

"But," you say, "Doctor, that never was fulfilled in the apostles. They were a poor, beggarly lot."

Who told you that? That is another lie.

The apostles of our Lord Jesus Christ controlled the largest sums of money which ever at any one time came into the treasury of God.

Now you say, "Wait a minute, Doctor. Were not Peter and John without money when, shortly after Pentecost, they came up to the Beautiful Gate of the Temple?"

GREAT WEALTH OF THE APOSTOLIC CHURCH.

That does not show that they were poor.

It is only a rich man who can go about without money. A poor man has to carry his money around with him. A rich man can carry a blank check book, and can create money wherever he chooses to write a check.

The apostles were wealthy at that time.

Jerusalem at that time was a city of great magnificence. Real estate was at its highest value. The Romans and Greeks, strangers from all parts, and wealthy Jews coveted every inch of the soil. The Romans built magnificent houses, the remnants of which, deep under the modern city, remain to this day.

Christ told His disciples that Jerusalem would be destroyed; He told them to prepare for it by selling their property. They were Jewish Christians, and a Jew can always make a good bargain.

It was the time of good prices.

I have calculated a little. There were three thousand saved at Pentecost. There were five thousand more saved on the day when the man, lame from his birth, was healed at the Beautiful Gate of the Temple.

That makes eight thousand. It is also said that there were multitudes saved. Before that there were multitudes followed

Jesus, and I calculate that there were fifty thousand property owners in and around Jerusalem at that time, who were Jewish Christians.

My opinion is that the average value of each member's property was nearly five thousand dollars in modern money. If so, their combined wealth would be two hundred and fifty million dollars, a tremendous sum.

Suppose there were only ten thousand property holders of five thousand dollars each, in modern money, that would be fifty millions of dollars.

Think what those figures mean!

The apostles beyond all question had control of a great missionary fund. They sent out the Christians who had been with Christ to all the world to Witness for God everywhere.

The work of extending the Gospel can never be done by a poor Church.

POVERTY IS A CURSE.

It means discouragement. It means hunger if it is very great. It means grinding toil unrequited, discontent, revolution and hatred even in good times.

Poverty is the Penalty of Sin.

For ye know the grace of our Lord Jesus Christ, that thought He was rich, yet for your sakes He became poor, that ye through His poverty might become rich.

The apostle meant that when he wrote it. Of course there were days of trial, just as there have been with us in this city. There were weeks, months, years of conflict. They are not over, but as sure as God lives, Zion will be rich, powerful, strong, and will be able to give a good account before the judgment seat of God of all the devils which oppressed her. Zion will win every battle, because Zion in the latter days must be rich, must possess the gates of her enemies, and must, in accordance with God's Word, be powerful.

I am no pessimist. I do not believe that these are the worst days which the world has seen. I believe they are the best and the worst. I believe that evil men and seducers never were worse; that good men and pure women never were better.

There never was a time in the history of the Church when the Church was more intelligent and began to understand God and her mission better. I believe that the education of the Church will be very rapid. I am not speaking of the education of a mass of hypocrites who only pretend to be Christians. I am speaking of those who are really God's, who are determined to serve God, if it costs them their lives. While I must speak plainly on this subject, I will speak with malice toward none, but with love for all, even those who have sinned most deeply. I have no other desire than your blessing and the blessing of the world at large in these words, which I believe will express

God's Witnessing against those that oppress the hireling in his wages.

THE RICH ARE, FIRST OF ALL, THE GREAT OPPRESSORS.

We are living in a day when, although men talk about democracy, neither of the two great parties in this country, nor any of the parties throughout the Anglo-Saxon race in the various divisions of that people, are really democratic. It would be a pity if they were. The rule of the people is the worst possible rule.

I will ask you this question first: Are the majority of the people of Chicago good or bad?

Voices—"Bad."

Dr. Dowie—Are they led by the filthy press by the very nose, or are they independent thinkers?

Voices—"They are led by the press."

Dr. Dowie—You know that the majority in this city are not fit to rule. If the majority did rule, that would be the rule of the worst. The principle of ruling the people, by the people and for the people, is a bad principle.

Suppose that Elder Cabeen stands here and says, "I believe in the rule of James Wallace Cabeen, by James Wallace Cabeen and for James Wallace Cabeen," would he not be selfish?

Voices—"Yes."

Dr. Dowie—Is selfishness a good thing?

Voices—"No."

Dr. Dowie—The rule of the people, by God and for God, is Zion's principle. We are Theocrats.

The rich oppress the poor. Why? Because

THE RICH ARE UNGODLY.

"Oh," you say, "Mr. Rockefeller is a Baptist."

Yes, I know he is a Baptist. I wish he were a Christian. (Laughter.) A Christian would take no part in the wholesale robbery of the Standard Oil Company which oppresses the Pennsylvania oil-producer, buys up railways, controls steamship lines, stifles legislatures, and is an unmitigated curse.

No man ever yet, individually, honestly earned fifty million dollars, or ten million. He might get it as a gift, or he might steal it, but he never honestly earned it.

John D. Rockfeller could only get fifty million by stealing it; stealing it, perhaps, by forms of law; stealing it in defiance of law. The laws of this country are against the trusts, but the trusts continue to flourish, no matter what the law is.

I hold that the laws, which are not executed honestly, prove the weakness of the Constitution and of its three great branches: Legislative, Judicial and Executive.

Legislatures have failed to provide good laws, or dishonest judges or rulers have failed to execute them. In either case Democracy has failed.

The rich largely control all the political parties. If you do not know that, you have only to go down to Washington to see it. You have only to hear the candid leaders of party on both sides telling you what they pay for their votes.

The votes of multitudes of people can be bought and sold like hogs in the stockyards.

AN ILLUSTRATION OF HOW VOTES ARE BOUGHT.

A few years ago, when Mr. Harrison was defeated, I was living at Evanston. I met a gentleman who asked me not to mention his name; a wealthy merchant, who was returning home at midday on election day.

I had heard him talking in the morning about his going to spend the day in fighting for the Republican party.

I said, "How is this? Simply going home for dinner?"

"No," he said, "I have given it up."

"What do you mean?"

He said, "I do not want you to give my name, but I will tell you the story. My partner said to me, 'Jones (we will call him that), I want you to help me round up so many hundred votes in such a precinct, and so many hundred more in such a precinct, which we have arranged for.'

"I asked him, 'What do you mean by "arranged for?"' He said, 'Well, we bought them.' 'What did you pay for them?' He told me so many dollars a head. I found that they were poor, ignorant foreigners, who did not know a word of the English tongue, who had been 'arranged for' by their fellow-countymen, who did not know the American tongue. They were bought and sold like sheep in the shambles."

He said, "I was so disgusted that I turned to my partner and said, 'Do you think I have lost every atom of Christianity, and that I am going to to take part in anything like that? I am going home, and I hope Harrison will be defeated.'" And he was.

There is no doubt that unscrupulous rich men are the curse of politics. They buy the votes which are for sale.

Every man who sells his vote ought to be disfranchised, but you cannot do it as things are now, and Election Commissioners labor hard and bring forth nothing, for the most part.

It is cleverly done, and you cannot prove it.

The rich are the curse of the poor, for they in some manner, whether by direct bribes or otherwise, seem to paralyze the municipal, the state and the national governments. Executive officers, both legal and administrative, have eyes and do not see, and have ears and do not hear. They do not take any

notice of the frauds which are going on under their very eyes.

I will not develop that thought further, because it is self-evident.

The next topic concerns you most. You have the power to remedy the evils.

OPPRESSION BY LABOR UNIONS.

The greatest oppression which the toilers suffer from is the oppression by his fellow-toiler, especially in labor unions.

I am going to give you facts.

The oppression of the poor by the poor is the great curse of our time.

I will take a bit of local history of this last week and develop it a little.

There is a lockout in piano factories just now.

There are four thousand piano-makers in Chicago, most of then very intelligent workmen, because the making of pianos and organs requires skilled hands and clever ears.

There are four thousand workmen locked out. Why did the masters lock them out? Because they were threatened with a strike. They were told if they did not come to the terms of the union, the union would strike and call out all the men.

What is this precious union?

In the first place, the ostensible president of it is a cigar-maker. He is not a piano-maker. The probabilities are that he is not the president. It is the policy of these unions to conceal the real executive of the union, and the probability is that he is the business agent. But he knows no more about organs than the most ignorant.

His trade is that of a cigar-maker, a stinkpot manufacturer.

If there is anything that is stinking, surely it is tobacco, and those who chew and those who smoke. Those who churn tobacco in their mouths and spew it out on every side; what are they but spewing buzzards? Dirty stinkpots! (Laughter.) Every women in this audience will say, Amen. (Amens from the women.)

You stinkpots may be Christians, but you smell like devils. You cannot wonder that the boys want cigarettes when their fathers smoke cigars.

Now this stinkpot manufacturer is the president of the piano-makers' union.

TRADES-UNION DOMINATION AN EXAMPLE OF MINORITY RULE.

How many does the union consist of? Nominally fifteen hundred; but really much fewer: for hundreds of the members were in arrears with their assessments and could not vote. How many are in the trade? Four thousand.

About one thousand are determined to rule three thousand, and threaten the three thousand with physical violence if they dare to disobey the one thousand.

The minority are ruling the majority and oppressing their fellow-workmen who want to work at very good wages, the best ever offered to them. The manufacturers have willingly given increased wages, and are willing to increase still more, should trade and prices permit.

What is this strike going to do? The winter is coming on. Do you know what a strike means to a poor man? You ought to know. The majority of men drink, smoke, go to theatres, belong to Secret Societies, ride goats (laughter), and do many other stupid things.

They spend usually four or five dollars out of every ten in a wasteful and extravagant manner. Then when a strike takes place they have nothing to fall back on, except the strike fund.

I will point out to you what that means. I hold in my hand the Statesman's Year Book for this year, 1899.

There is no compilation in the world so reliable as this book when it gets down to statistics.

This year there is prefaced to it a series of statistics of the United States of no less than two hundred and eighty-two pages, compiled and edited by Carroll D. Wright, LL. D., who is the United States Commissioner of Labor and President of the American Statistical Association.

He is a conservative, faithful statistician, and when he gives figures, they are always under the mark rather than over.

I hold in my hand (page 211) a table which shows the loss occasioned by strikes and lockouts for thirteen years.

GREAT FINANCIAL LOSS OCCASIONED BY STRIKES AND LOCKOUTS.

There were during these thirteen years, from 1881 to 1894, strikes which caused a loss of wages to employees of one hundred and sixty-three million dollars. The labor unions paid out in assistance to these employees nearly eleven million dollars. The loss of the employers was over eighty-two millions, so that the loss of these strikes in these thirteen, or, more accurately, twelve and one-half years, was two hundred and fifty-seven million dollars.

The lockouts, which usually were caused by threatened strikes, involved a loss to master and man of forty-one million dollars, so that in thirteen years nearly three hundred millions of dollars were lost. This loss fell mostly upon the workmen, for they lost more than two hundred million dollars in the aggregate by lockouts and strikes. The remainder was lost by the employers.

In the year 1894 in six months there was a loss of forty-five millions of dollars, principally in Chicago.

TERRORS OF THE CHICAGO STRIKE OF 1894.

I saw that strike. Let me remind you of that awful time. Let me remind you of the murderous, anarchistic mobs which compelled President Cleveland to direct Major-General Miles to gather together almost the entire force of the United States troops to garrison Chicago, and to put down the riots with a strong hand.

We saw trades-union men practically terrorize this city, who, from personal hatred, were determined to rule or ruin.

Hundreds of thousands of workmen were compelled to be idle.

Having more than one hundred and fifty persons dependent upon my care, I said to my men who bought meat in the market, "How is it that you cannot do better?"

They said, "We can do almost nothing. If we do not put on a white ribbon and appear to belong to these fellows, we cannot even enter the stockyards district."

Men were cowed and afraid to speak and afraid to declare their true sentiments, because the riotous mob had possession of the city.

What was the result of that strike?

The working classes lost tens of millions of dollars. But that would not cover it.

The rich suffered very little; the poor terrifically. The laboring men, skilled men, splendid toilers whose labor was needed and would be paid for, could not work. They lay on the corridors of the City Hall trying to get some warmth in that terrible winter.

Their wives were hungry. Their children were insufficiently clothed, and in many cases were almost naked.

I knew of large numbers of families where the mother had to wash the little children's frocks and underwear while they were asleep in bed.

There was no change for them. They could not go to school. They had no boots. They had not suitable clothes.

They cried because they had not enough to eat.

Many of them became little criminals; petty thieves. Many of them of older years went into immorality, "For Satan finds some mischief still for idle hands to do."

The men became profligate, drunken gamblers, broken-hearted and impoverished every way. It is said that many of them died of starvation. Many of them incurred diseases through their poverty, from which they have not yet recovered.

That strike was the ruin of hundreds of thousands, directly and indirectly.

Many who live will never recover. The suffering of the poor wives and children is beyond telling. In the lower poorer classes there were many women who went out and sold their bodies that they might feed their children. Although hungry themselves, they could not bear to see their children die, and they became shameless wanderers on the streets, or frequented haunts of vice and drunkenness.

THE LOSS IN THE STRIKE OF 1894 CANNOT BE ESTIMATED IN DOLLARS AND CENTS.

The moral, physical, and actual money loss to this city could not be represented by money at all.

Four hundred million dollars would not cover it, in my opinion. I have a right to speak, because I have considered the whole subject very, very carefully. I was here through it all, and my people are in touch with every part of this community.

I, as God's minister, say that such a strike had not the blessing of God, or of good, common sense men upon it.

George Pullman may have been a hard master.

I knew him. I was one of his many tenants for a short time in the Pullman Office Building. He was kind enough to express personally to me a great disinclination for me to surrender my lease when I found another tenant for my rooms and moved to another location. But I never received a dollar from him in my life.

His actions were made the pretense for stopping, or seriously clogging, all the wheels of the city's business.

He made his money as a workman first. He said to me as he said to others, "I never was so happy as when I was a workingman, when I could make a few dollars a week, and I went home tired and could sleep quietly. My riches do not make me happy."

He carried around with him a broken heart. He died of a broken heart, caused by the wickedness of those whom he loved, and his inability to trust them.

It grieved him that he was so much misunderstood by the workingmen whose prosperity he said he really desired.

George Pullman was the president of a company of stockholders, many of whom were widows and orphans. He was the dispenser of a large trust fund in that company, and it was his duty to see that they got the best return for their money that he could make.

He was willing to give money, but when it came to business, he must act on business principles.

If you do not act on business principles, you will go to the wall.

Business principles are of God, righteousness and justice. Generosity with what belongs to yourself is good, but

GENEROSITY WITH THAT WHICH BELONGS TO ANOTHER IS A CRIME.

I speak for the dead. That man gave, and the proof of it is his will, for he has provided for the working classes the best kind of polytechnic and manual training school, with an immense endowment. This school will help tens of thousands of working class boys to learn how to use their fingers and to be splendid mechanics. He never lost his love for the toiler.

He was not the man in whose position I should like to be, and Christ did not rule his life in all things. But so much must be said, that he acted, probably, according to his light, and more generously than tens of thousands of his critics would have done in his place.

He may have been a hard master, but was that a reason for well-nigh starving the whole community, and making it a rendezvous for revolution and anarchy?

The Anarchists in the labor unions who made his refusal to arbitrate the pretense for such terrible actions are eager to repeat the scenes of 1894.

If the crimes which have been committed in this city this last week are not denounced from pulpits today, then the ministers are recreant of their duty.

A STORY OF THE DAY.

Here is the story of one. A man named Neistrom, a foreman among the roofers, did not agree with his fellow-workmen. He went to work. When he left his work and got into a car to go home these men followed him. Then what did they do?

Here is the story:

Neistrom continued to work at the Russell-Lane factory in spite of the warning served on him. When he left the factory on Wednesday night he took a North Avenue car for his home. A number of strangers got on the same car and rode with him to California Avenue. As he alighted from the car one of the men struck him. He turned to defend himself, but was knocked down and beaten and kicked until he was insensible. Neistrom's face and head were cut in a number of places; and, if he lives, he will bear these scars as long as he lives.

These are the murderers who are ruling the labor unions. If you support these unions—now I am speaking to Zion, I am talking to those whom, as General Overseer of the Christian Catholic Church, it is my duty to direct—if you become members of such unions, you are partakers of other men's sins. You are as responsible for the brutal beating and perhaps

murder of this man as if you had done it with your own hands.

You may say, "What are we to do?"

I will tell you.

NON-UNION MEN ARE IN THE MAJORITY. LET THE MAJORITY RULE WHEN IT IS RIGHT.

Certainly the non-union men have a right to the protection of the law which says that a man has a right to work where he will and for whatever wages he will. He is not responsible to his fellow-workman. He is responsible only to his conscience and to his God.

If another man is willing to run the risks of his wife and family being ill-clad and half-starved and dying this winter, you have no right to run that risk.

Labor for what you can. Idleness is a crime. "If any will not work, neither let him eat."

But it is no use denouncing things, unless you can provide a remedy.

THE CHRISTIAN CATHOLIC CHURCH IN ZION IS A PRACTICAL INSTITUTION.

All the way through I have kept steadily in view the prosperity of God's people committed to my care. I have had the great joy of seeing this people, thousands of whom were sick and sorrowful and sad, almost hungry and cold, made well, happy and comfortable. Some of them came to Zion Tabernacle, helped by others. They could not even pay their own car fare. I look upon hundreds of you here tonight whom I know to have been poor, sick and sorrowing, and dying. God saved you, God healed you, and God has prospered you.

I have been keeping steadily before me the thought that God requires us to establish a number of Zion Cities.

The first of these must be built near Chicago.

But it will not be the east: for God said long ago, "My Cities through Prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion."

We have prayed, and planned, and toiled for a Zion City for years; and God will give us very soon our heart's desire.

I feel the need for the education of the youth from the beginning, and of the guarding of them from the evils now abounding in cities where God is left out of everything for the most part. I have been setting my mind and those of my select officers for years towards the selection of land, and the laying out of a city. There many will come to us, with their children, from all the world. There will not be a salooon nor one tobacconist's shop, nor one drug store, nor one pig-seller,

nor one known harlot, God helping us, permitted, knowingly, in that city.

Either by the deed which sells the land, or by making a nine hundred and ninety-nine year lease of it, God can control Zion City forever. We will make it impossible to sell there the damning liquor, the accursed tobacco, the filthy drug poisons which make morphino-maniacs, and the abominable, filthy swine's flesh which creates disease.

There the filthy theatre, and she whose house is the gate of hell, shall have no place.

There the children shall be trained in schools and colleges where God is recognized in all, and which will give the best education possible in this country.

There we shall establish manufactories, where a large number, if not all, of our people who dwell in Zion City can work. There they can create a capital, by saving a proper proportion of the rewards of their labor, which will make these great factories their own.

All of this is being provided for. I have again and again refused those who were not Christians, who desired to put factories upon that land. I have said, "You can get land. You can have a factory, a boot factory, a lace factory, clothing factory, anything you like which is good; but you must agree to be content with a certain percentage of profit. Your books must be open to the Auditor of Zion, and Zion must be a shareholder in the concern.

"You must agree that after a fair minimum profit has been made and the salaries paid, and all allowances made for bad and doubtful debts, wear and tear of machinery, the net profit left over, be it a thousand or be it ten thousand dollars, shall be divided into two portions. One portion shall be one-tenth, and shall be given to Zion; the other nine-tenths shall be divided among your employees, *pro rata* to the amount of their individual earnings."

The workmen can do with their money as they will; but I would prefer them to put it into stock in the company by which they are employed, increasing its power to do business, and thus gradually enabling Zion people to control the whole, and continue it on a wholly Zion Coöperative Principle.

I DESIRE TO SEE GOD'S PEOPLE COÖPERATE.

I believe that Zion can successfully coöperate. I do not believe that the world can. I do not believe that people who smoke and drink and dance and fool and lie and sin can coöperate with any large degree of permanent success.

I do not believe that people who love God, who are honest, who are healthy, who are happy, and who are doing the best they know, who love each other and who love their God, can

fail to be thrifty investors and coöperate. They can establish cities which shall be a blessing to all the cities outside of which they dwell.

Zion will be able, by and by, to buy a mine's entire output of coal. Then instead of the poor man having to pay seven or eight, or even ten dollars per ton, when the weather is coldest, he can buy it for less than half that money, and Zion will make a profit still. We shall be able to supply our people with the great necessities of life at cheaper rates, and enable them, by a larger tithing, to give more money to extend the Kingdom of God.

Zion will promote the prosperity of the family and build houses which they themselves, and not another, can inhabit.

There are $1,300,000,000 spent in alcohol and $700,000,000 in tobacco in this country every year. Fifteen hundred million of that combined sum is spent by the working classes. If that were capitalized, in ten years, without any interest, there would be $15,000,000,000 of capital in the working classes' hands.

They could compel rich men to quit oppressing them by the ill-gotten power of their riches, because they would have that power themselves.

We propose to get that Power in Zion by serving God.

I hate oppression.

All who hate oppression, and desire to serve God, stand up and tell Him so. (With few exceptions, the entire audience arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body, and make me to follow Thee. Give me power to obey Thee; to repent; to restore; to do right to all men, in Thy sight. Bless the deluded multitudes; the wicked who are rich, and the wicked who are poor. May they be saved from their delusion and their poverty and their misery. Oh God, help me to do my part. May I give Thee my whole heart, live, love and serve Thee, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Voices—"Yes."

Dr. Dowie—Will you do it?

Voices—"Yes."

Dr. Dowie—Will you be prepared to make the Sacrifices that God may call upon you to make to establish these things which are good?

Voices—"Yes."

Dr. Dowie—God help you to do so when the time to coöperate in Zion shall have fully come.

It may be much nearer than you think.

The meeting was then closed with the Doxology and the following

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

"There he stands without our portals on the threshold of his new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outward and profane world, he comes inquiringly to our doors seeking the new birth, and asking a withdrawal of the vail which conceals Divine Truth from his uninitiated sight."—Manual of the Lodge, by Mackay, p. 20.

ZION'S WITNESS AGAINST FALSE SWEARERS.

Hear the Word of the Lord, ye scornful men. Ye have said, We have made a Covenant with Death, and with Hell are we at Agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made Lies our Refuge, and under Falsehood, have we hid ourselves. Thus saith the Lord God, Behold I lay in Zion for a Foundation a Stone. And your Covenant with Death shall be disannulled, and your Agreement with Hell shall not stand.—Isaiah 28: 14-22.

ZION'S HOLY WAR.

PRELUDE—CONCERNING ILLNESS OF DWIGHT L. MOODY.
SERMON—ZION'S WITNESS AGAINST THOSE THAT OPPRESS THE WIDOW AND THE FATHERLESS AND THAT TURN ASIDE THE STRANGER FROM HIS RIGHT.

ON Lord's Day afternoon and evening, November 19, 1899, the General Overseer delivered his mighty and fearless witnessing for God against those who oppress the widow and the fatherless and that turn aside the stranger from his right.

Men, hiding under the cloaks of honored professions or behind the masks of assumed piety, have committed that most cowardly sin. Their positions in the community have shielded them from the rebukes of the ministers of God and from the scorn of all good people.

God's servant in Zion boldly tore away their disguises and showed them, under the glare of the searchlight of truth, the cringing, hideous monsters they really are.

Those chiefly guilty of this sin were shown to be the members of the legal, medical and ecclesiastical professions.

The afternoon address was delivered at Central Zion Tabernacle, before a deeply interested audience of nearly three thousand people; the evening address in the South Side Zion Tabernacle, where nearly the same number of people assembled, and were strongly impressed by the startling truths proclaimed.

A. W. N.

AFTERNOON SERVICE.

Central Zion Tabernacle, Lord's Day Afternoon, November 19, 1899.

The meeting was opened by singing Hymn No. 422:

It may be at morn, when the day is awaking,
When sunlight through darkness and shadow is breaking,
That Jesus will come in the fulness of glory,
To receive from the world "His own."

CHORUS—O Lord Jesus, how long, how long
Ere we shout the glad song?
Christ returneth; Hallelujah! Hallelujah!
Amen. Hallelujah! Amen.

Dr. Dowie then read the third chapter of Malachi; also the first chapter of the Epistle of James.

Prayer was offered, at the close of which Dr. Dowie said:

CONCERNING ILLNESS OF DWIGHT L. MOODY.

I share with every true Christian in this land the feeling of sorrow which we all must have had when we read of Mr. Moody's extremely severe illness at Kansas City and his complete break-down. I would not add to the sorrow which any one has at this time one single word unnecessarily. I am glad to know that Mr. Moody still lives. But I would like to send from this platform, by my voice, to Mr. Moody, at Northfield, another and, perhaps, a last warning.

I would like to say, "My Brother Moody, remember that I warned you early this year that if you continued your attacks upon Divine Healing and upon Zion, God would set you aside. Remember, Mr. Moody, that only a month or so ago you came to this city and unnecessarily went out of your way to attack Zion, to attack our teaching, and boastfully to say that not only was disease not of the Devil, but that doctors were of God. You said that if you got sick, you would ask God to bless the doctor, and would expect to get well.

"You know that you got sick, and you got the doctor. You did not get well, and had to leave in the midst of your Mission here in Chicago.

"Now the next Mission to which you go you get sick again, and you ask the doctor to help you. You are in such a miserable condition after he has been helping you that you stagger out of your hotel, and cannot even recognize your friends because the drugs which have been given to you make you stupid and insensible.

"Mr. Moody, I would say, "repent and turn to God! Set aside these doctors and these drugs, or the Devil will kill you, and kill you quickly."

I know something of the disease from which my brother suffers, for I am well acquainted with sickness. I have seen sick people in hundreds of thousands since 1876. In twenty-three years I must have seen very considerably over a million of sick people.

"Mr. Moody, I know from what you are suffering, if the statements of the symptoms in the papers be true. You can take from the hands of these doctors these infernal drugs that they give you, but when the Devil and the doctors have given you a little more digitalis, you will find that they have given you a dead heart, and you will fall dead in a twinkling.

"Why do you not turn to God, Dwight L. Moody, and believe that Jesus Christ is the same yesterday, today and for-

ever; the same Saviour, the same Healer, the same Cleanser, the same Keeper?

"If you do, oh I shall be so glad for you to come and preach in Central Zion Tabernacle. (Applause.)

"If you do not, you will not preach anywhere long.

GOD WILL NOT LET YOU FIGHT HIS WORK IN ZION.

"You have done good work, but God marches on.

"If you do not understand Divine Healing, that is no reason why you should attack it. The witnesses to Divine Healing are too numerous for you ever to invalidate their testimony."

"Where are they?" says somebody.

I will show you them in a minute. I am like that Scotch chieftain who, when he was challenged as to where his men were, turned around and said, "Stand!" and an army of men arose from their hiding places. I say now, let every one who has been healed through faith in Jesus Christ, stand. (At least fifteen hundred persons arose.)

Were you healed through faith in Jesus, brothers and sisters?

Witnesses—"Yes."

Dr. Dowie—Did I do it?

Witnesses—"No."

Dr. Dowie—Did I charge you any money?

Witnesses—"No."

Dr. Dowie—Do you know of anybody I did?

Witnesses—"No."

Dr. Dowie—Is God your Healer?

Witnesses—"Yes."

Dr. Dowie—Do you not think that you are hypnotized? (Laughter.)

Witnesses—"No."

Dr. Dowie—Do you work every day?

Witnesses—"Yes."

Dr. Dowie—Do you get wages?

Witnesses—"Yes."

Dr. Dowie—Do your masters or mistresses think you are hypnotized?

Witnesses—"No."

VARIED OCCUPATIONS OF ZION'S WITNESSES.

Dr. Dowie—I see policemen here standing up. I know they are not hypnotized. I see railway men and I see bankers. I see lawyers, and I see engineers. I see tradesmen of all the trades, and especially of the constructive trades, hundreds of them, around me. It is simply a piece of impudence upon the part of any one to say that you are all hypnotized. If you

were all hypnotized, you would all be asleep, and I do not think you are asleep.

Brothers and sisters, do we give God the glory?

Audience—"Yes."

Dr. Dowie—May God carry the witness of more than fifteen hundred persons now standing down to the bedside of Dwight L. Moody, and may God in His infinite mercy make that brother to repent, and turn to God alone for his healing. (Amen.)

He is a Christian, no doubt about it; but he has been a naughty boy lately, and he had to be spanked.

He has been telling God and His people that disease is not of the Devil. Will any one today say that the disease from which he now suffers, which interrupted his meetings at Kansas City, came from God?

Vocies—"No."

Dr. Dowie—Yet according to his theory, it would come from God. It does not come from God. It comes from the Devil. Christ came to destroy the works of the Devil. May we all help each other in helping our brothers to destroy these and all other works of Satan, for Christ's sake.

Peter, the apostle, in the house of Cornelius, the Centurion, said that all whom Jesus healed "were oppressed of the Devil." It is just the same today.

ZION'S WITNESS AGAINST THOSE THAT OPPRESS THE WIDOW AND THE FATHERLESS AND THAT TURN ASIDE THE STRANGER FROM HIS RIGHT.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, Oh Lord, my Strength and my Redeemer.

I declare Zion's Witness for God specially "against those that oppress the widow and the fatherless, and that turn aside the stranger from his right." The text I have quoted to you is from Malachi 3:5. If I would rank it with another passage, it would be the words from the passage of Scripture which I read to you in the Epistle of James, the last verse of the first chapter:

Pure Religion and undefiled before our God and Father is this, to visit the Fatherless and Widows in their affliction, and to keep himself unspotted from the world.

What is needed in these days is, above all things, Pure Religion; not a religion which is mixed up with Hiram Abiff, the Son of the Widow, his stinking bones under the Temple, and his mythical resurrection by King Solomon. All the abomi-

nations connected with that system are simply a part of the worship of Baal.

To this the churches have largely gone, especially the "Masonic" Episcopal Church, commonly called the Methodist Episcopal Church.

You saw the picture last week of that bishop who said that Methodism had nothing in common with Dowie's teaching. He had a goat under his right arm and a pig under the other. He also carried a basketful of drugs on his left arm, and had a society dog at his heels. You saw that church, didn't you?—"Masonic Episcopal Church," with a placard upon it, "Oyster supper tonight. Prayer meeting postponed. Admission, twenty-five cents." (Laughter.) That "Old Serpent the Devil," wearing a plug hat, was coming out of the church with a smile of intense satisfaction.

These cartoons are doing good work. They are making the Ma-hah-bones mightily mad. In their madness they are disclosing their real character. They threaten in their impotent rage. But God guards all in Zion.

LAWYERS THE OPPRESSORS OF THE WIDOW, THE FATHERLESS, AND THE STRANGER.

There is no use whatever in mincing words in this matter. There is no question that today the widow and the fatherless in the United States of America are oppressed to a terrific extent by that class of men who are called lawyers. Today the greater part of the members of the legal profession are like vultures who scent the dead from afar and never go where there are roses or flowers or life. It is said that a vulture turns sick when it comes into a rose garden.

There are vast numbers of these horrid vultures of the law who scent the dead from afar. They swoop down, and in pretending to be the friends of the widow and the fatherless, they feed upon the dead, and upon the dead man's estate, until they destroy the life of the widow, until they blast the future of the fatherless.

If I were to tell you one one-hundredth part of the true stories which I have heard in my life; if I were to tell you one one-hundredth part of the tales which have been told me from week to week in the room where I see, on Wednesdays, the sorrowing who come for counsel and direction, I should have to write volumes.

These volumes would be connected principally with the horrible depravity of three professions: the ministerial, the medical and the legal.

I should have to tell you of how those who were nominally God's ministers, who professed to be kind doctors of medicine and of law, have closed their claws upon the home of the widow

and the fatherless before the coffin-lid was closed. I should have to relate how they have stolen the heritage of the Widow, and starved and cursed the Fatherless.

I am not making statements which cannot be verified. They are verified in courts of law every week, every month, every year, not only in this country, but in nearly all others.

Jesus said:

> Woe unto ye lawyers! for ye took away the Key of Knowledge; ye entered not in yourselves, and them that were entering in ye hindered.

If I were to tell you the stories which are connected with the turning away of "the Stranger from his right," and of the robberies by these three professions, and especially the legal profession, who have been stealing from the foreigner who did not understand our language or our laws, I should have to tell you the story written with lamentation and woe within and without.

SIGHT RESTORED TO AN AGED BLIND LADY.

I remember when I landed at the Golden Gate, San Francisco, I had a very great respect and love for your institutions. I was expecting that I should find things so much brighter and better than even under the British flag in Australia.

I was shocked within the very first month of my stay in San Francisco by the tales that were brought to me every day concerning those who had been robbed by processes of law in that city, not only in early times, but even at the time when I was there, 1888 and 1889. The political Boss of San Francisco at that time was a blind saloonkeeper named Buckley, and the Courts and City Council seemed to be a part of his political "machine." The history of California in its early days is especially full of crimes committed by lawyers who robbed the Widow, the Fatherless and the Stranger.

I shall never forget one day how that came home to me with tremendous power. A sweet little lady, richly dressed, with her mother, who was blind, leaning upon her arm, came up to me at the close of one of my services in the Grand Opera House. The younger one of the two said, "Doctor, this is my mother, the Donna Victor Castro."

The Donna said, "Oh, how I should love to see your face, Doctor. But I have listened to your voice, and I believe all you say, that Jesus Christ is just the same today. Lay your hands upon my head, and ask the great Father in Heaven to bless me that I may see the face of my dear ones before I die; that I may see the bright sun once again; that I may read God's Word. Pray for me."

I prayed for her, and that night she saw the face of her kind son-in-law for the first time. She was surprised to find that he was a gray-haired man, although comparatively young.

I will never forget the intense joy of the Donna when she found that she had sight enough to see the face of one who had married her daughter, a very excellent man if he was a lawyer, because there are some lawyers who are not devils. The most of them are devils incarnate; thieves, liars, cheats, who, under process of law, are ready to do any iniquity, and for fees are willing to fight on any side, the right or the wrong, just as they are paid.

But there are some good ones, "counsellors" like Joseph of Arimathea, and like Samuel W. Packard, the "counsellor" of Zion in Chicago today.

WE HAVE A GOOD LAWYER FOR ZION.

He is a man of God, but I wish he were in Zion altogether. I wish he were out of that "Valley of Dry Bones," the Congregational Church. Oh, it is dry! I lived there for years, and the "dust" nearly chocked me.

It is one degree better than the Baptist valley, because that valley has only enough water in it to make it mud. (Laughter.) Ugh! you miserable Baptists! You know that you have gone to the Devil as an organization. God is through with you. He cannot use you. You are holding on to the money of men who steal like the Rockefellers. God Almighty will not bless money which has been stolen from the people.

The Donna continued to attend my service. Although she bore a noble Spanish title, she was an American lady. Don Victor Castro, her husband, was still living at the old Hacienda across the bay, near San Pablo, where his father before him had lived. He was the representative of the Spanish crown in California, long before the City of San Francisco had any existence.

The present site of San Francisco was called Buena Yerba at that time. Long before the United States had won its independence Don Victor Castro's father had come here, having been placed in charge of that coast by the Spanish king. He had vast possessions.

The Don when I knew him, in 1888, was an aged man of not far from eighty years old, and his father had died at an advanced age.

I was often pressed to visit the Don, and at last I went. He was very much interested. I found a thorough Spanish gentleman of the old school. Don is the Spanish word for duke. I had a fine and very pleasant visit in the very interesting old adobe house, with walls four feet thick, practically an old fortress, and spent many a pleasant hour listening to his wonderful stories of the olden time.

I said to him, "Don, come to my meetings and get converted."

"Well," he said, "will you come then and visit me and stay here for some weeks between your missions!"

I thought a minute and said, "Yes."

He began coming to the meetings. He became a very sincere Christian, took the Lord's Supper, and came out of the Roman Catholic Church, with which he had been identified, with his family, for centuries.

TERRIBLE TALE OF ROBBERY BY LAWYERS.

He gave me his full confidence when I became his guest. I never heard such a tale of robbery in my life. When I heard that tale of robbery by lawyers, by judges, by bribed juries, by District Courts and State Supreme Courts, my blood boiled.

A man who had owned hundreds of thousands of acres of land was robbed of all but the small parcel of ground of about ten acres upon which his home stood.

Lawyers like Carpentier, and judges like the man who was not long ago shot dead in the San Joaquin Valley when he was threatening Justice Field's life, were amongst the thieves.

As I listened to Don Victor, I found that American law would permit the stranger to be turned from his right, and protect the thief and the Oppressor.

The hospitable man had opened his heart and his home with the old Spanish love. Men told me that if ever you admired one of Don Victor's horses in the olden time, he would give it to you immediately, saying, "It is yours."

When I entered his home I remember how he bowed and said something in Spanish which I asked the Donna to translate. She said, "He is telling you that everything is yours. He is yours, the servants are yours, we are all yours to command."

That was in his heart. He loved to use everything to make people happy. That is the heart of a true Christian.

But he was robbed of his cattle, tens of thousands of head; robbed of his lands, and there was left just a little bit of land, about eight or ten acres.

When I heard the story I said to Don Victor, "How did you keep that?" "I will tell you how I kept that," he said.

"I said to my two sons, 'Take a rifle, each of you.' I loaded my rifle, and when they came with a legal process to steal my last land I went out to meet them. I said, 'It is enough. The man who enters with a legal process upon this land, I will shoot dead.' That process was withdrawn and never executed. If he had entered, I would have shot him, and when I had shot him dead, I would have gone and followed Carpentier and others, and shot them dead. I wanted to shoot no man, but I would have shot them dead. That is the only

way I have kept this little bit of land out of hundreds of thousands of acres."

Oh, my God, how "the stranger has been turned aside from his right" in this land, from the Golden Gate at San Francisco to Hell Gate at New York; from the frozen North to the torrid South.

ALL OVER THIS LAND THE STRANGER HAS BEEN TURNED ASIDE FROM HIS RIGHT.

Have you not kept the African from his right?

Voices—"Yes."

Dr. Dowie—Have you not denied him what you grant to the foreigner who knows less than he, who never bled for this land as the Afro-American has?

You permit the South to let him vote. Yet you know that in hundreds and in thousands of cases they never count his vote except as the very opposite to what he voted. You gave him the franchise. You gave him equal rights, and yet, before God, how you oppress him! You let men turn him aside from his right; let them hang him; you let them torture him; let them burn him without any legal trial, even under this administration, not only years ago.

Ye who were strangers in the land, have you not turned aside the Indian from his right? Do you know the story of the Indians? Do you know the story that they can tell, of how they have been robbed of their fairest lands, and cheated? You have bought great possessions for a bottle of rum and a few trumpery trinkets. Your laws have protected the thieves. You have oppressed the Widow, the Fatherless, and you have turned aside the Stranger from his right.

As I look at this story of national wrongdoing, I cannot forget what God has decreed, that

NATIONS AS WELL AS INDIVIDUALS MUST REAP WHAT THEY HAVE SOWN.

It was this awful sin of Israel in the time of Malachi which caused the curse to come upon them. It caused God to witness by that prophet against the sorcerer and the adulterer, and the false swearer and the oppressor of the widow and the fatherless, and those who turned aside the stranger from his right.

They would not hear, just as some of you will not hear. You do not want to hear. It touches you too closely. It hurts you. It makes you remember some of your own sins, some of your own oppressions. You are feeling it badly, and you are going out wounded. The Devil is taking some of you out.

I always preach moving sermons. (Laughter.)

I can tell in this house in a minute where a Methodist minister sits. I guarantee I will move him in ten minutes (laughter), in nine cases out of ten.

I know when I am moving a harlot. She cannot stand it.

I know when I am moving a thief.

I know when I am moving a sorcerer (pharmacist) or an oppressor.

This oppression of the widow and the fatherless and the stranger is not only by a nation or a class, but is a widespread individual sin.

Oh, how hard the lot of a Widow is.

Think of her when the grave is about to close over the husband of her youth, and the father of her children! She kneels there beside her dead. All the earth is so empty. The little ones look up into her eyes so dim with tears that she can scarce see them, and lay their heads upon her heart so heartbroken that she could almost wish that they and she could pass away together and lie in that grave.

Have ye no pity? Have ye none, though ye profess to be men and Christians?

Should not that Widow and these Fatherless ones be the subjects of national and municipal as well as individual care? above all, should they not be the care of the True Church of God?

THE CHURCH IS LIKE THE UNJUST JUDGE.

The Widow and the Fatherless come and say to the apostate Church, "Avenge me of my adversary."

"What is your adversary, madam?"

"My adversary is that Accursed Liquor Traffic. Avenge me of my adversary, oh Church of the Living God. Lift up your standard and strengthen all your hands, draw your swords and fall upon this monster which has slain my husband, and avenge me."

The Church says, "Madam, you must be quiet. You must go away and pray. You must say, 'It is the Lord; let Him do what seemeth Him good.'"

You liar! You monster! who dare tell that woman it is the Lord! Is it the Lord?

Audience—"No."

Dr. Dowie—Does He license men to sell Liquid Fire and Distilled Damnation?

Audience—"No."

Dr. Dowie—You liars! It is the Devil.

Then again the Widow comes. She cries, "Oh, Church of God, avenge me of my adversary!"

"Who is your adversary, madam?"

"My husband was entrapped into one of these Dens of Death and hell, a harlot's house and a gambling hell, the two adjuncts of a saloon."

THE THEATRE, THE SALOON, THE GAMBLING HELL, THE BROTHEL, ARE SIDE BY SIDE.

You go to the theatre and you will find that the saloon and the gambling hell and the house of her whose house is the gate of hell all lead out of that theatre. It is ever the Way to the Pit.

The Widow tells the Church that her young husband lies dead. There is a bullet through his brain. He put it there himself, because he had been misled. He had stolen the money of his employer. He had been seduced by liquor; seduced by the theatre; seduced by the harlot; seduced by the gambler. He had gone to the gambling hell, and he had lost all his own. Then he had lost all he could steal. Then, as he went out into the night, he was afraid to face it all, and he took a revolver and put a bullet through his brain.

She comes to the Church and says, "Avenge me of mine adversary?"

Again the answer is, "It is the Lord; let Him do what seemeth Him good."

Is it the Lord?

Voices—"No."

Dr. Dowie—Did God ever do that thing?

Voices—"No."

Dr. Dowie—Did He make the gambling hell?

Voices—"No."

Dr. Dowie—As the suffering one cries, should not the Church put all her armor on and go forth to strike that horrid thing?

THE LEGAL VULTURE.

Again the Widow cries: "Avenge me of mine adversary!" She tells you of the legal adviser who got her estate and robbed her. Now she has no bread for her children, no home, no friends.

Ah! But he stole her estate by law. He led her to sign papers He led her on to do things. He has everything perfectly clear, so that the Courts cannot disbar him, or punish him in any way. She is hungry and cold, and the winter is coming on, and her children are starving and dying. Shameful Sin or Death are her only alternatives, if she cannot get Justice.

She cries, "Oh, Church of God, avenge me of mine adversary!"

The minister says, "Go away; it is the Lord; let Him do what seemeth Him good." And that lawyer is sitting in the

Board of Management of that Masonic minister's Church, protected in his robbery, because he shares the plunder with its Treasury.

Is it the Lord?

Voices—"No."

Dr. Dowie—It is the Devil.

The Widow comes, and the Fatherless comes, and the Stranger turned aside from his right comes, and the Church has no place to receive them, and no effective help to give them.

MAY ZION GO FORTH TO PROTECT THE WIDOW, THE FATHERLESS, AND THE STRANGER.

Oh God in the Heavens, wilt Thou not show Zion a way by which she can take the sorrowing, the broken-hearted, the Widow, the Fatherless and the Stranger to the heart of her Infinite Love in Christ? Show Zion the way. There is a way. I cannot do much, but looking back upon the things which in life I have wrought, there is nothing that gives me greater joy than the numbers of Widows and Fatherless whom I have been enabled by some knowledge of that which was the law and right to save from the claws of these villains and vultures.

Zion's witness must go on, and Zion must stand against these things. Zion must find the way: for the Church of God was sent into this world to show the Way for the sorrowing, and the sick, and the perishing; to find deliverance for all in Him who is the Way, the Truth, and the Life.

Friends, the Kingdom of God is divisible into three parts. Christ said through His apostle, "The Kingdom of God is Righteousness and Peace and Joy with the Holy Ghost."

Do you desire peace and do you desire joy? Do you wish, when life is over, to go with bounding steps into the presence of the King, hearing Him say, "Enter thou into the joy of thy Lord"?

Then, my brother and my sisters, remember that unless you are in the fight for righteousness, unless you are standing with God against sin and against all uncleanness, unless you are determined yourselves to do right, no matter what it costs, you do not know God. You have never repented of sin, you have never been saved from sin, and you are not fitted to enter heaven.

CALL.

If you will do right and rest in Christ's Righteousness, you will receive not only imputed but an imparted Righteousness; not only an imputed but an imparted Peace; not only an imputed but an imparted Joy. The Joy of the Lord will be your strength and mine. All who desire that Kingdom in their hearts, stand and ask God to bring it there. All who want

Righteousness, Peace and Joy in the Holy Ghost, stand. (With but a few exceptions, the entire audience arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit that I may do right to my fellowman; that I may repent, restore and do right in Thy sight. Give me Thy Holy Spirit that I may confess in Thy sight, and by Thy grace turn from my sin to Thee, my God.

From the wilderness and the swine-trough may I find a place in my Father's House, for the sake of "Jesus, the Lamb of God that taketh away the sin of the world." Give me power to live as a Witness against the Sorcerer, and the Adulterer, and the False Swearer, and the Oppressor of the Widow, and of the Fatherless, and of those who turn aside the Stranger from his right, and that do not fear Thee.

Put Thy love and fear in my heart. Help me to help others; to follow in the footsteps of Jesus, who went about doing good, and healing all that were oppressed of the Devil. Bless Zion everywhere, and this Witnessing Sermon to the ends of the earth, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Audience—"Yes."

Dr. Dowie—Will you help each other to live it?

Audience—"Yes."

Dr. Dowie—Will you live it yourselves?

Audience—"Yes."

Dr. Dowie—Will you consecrate all you have and are to God?

Audience—"Yes."

Dr. Dowie—Do it, and do it practically.

PRAYER BY THE GENERAL OVERSEER.

Father in heaven, bless this meeting, and bless us in the further service tonight. Oh God, in the South Side Zion Tabernacle, help us to carry forward this witnessing until it touches the hearts of the multitudes, until it touches the heart of the nation, for Jesus' sake.

The grace of our Lord Jesus, and the love of God, the fellowship of the Holy Spirit, abide in you, bless you, keep you, and all the Israel of God everywhere, forever. Amen.

ZION'S HOLY WAR.

SERMON—CONTINUATION OF ZION'S WITNESS AGAINST THOSE THAT OPPRESS THE WIDOW AND THE FATHERLESS AND THAT TURN ASIDE THE STRANGER FROM HIS RIGHT.

South Side Zion Tabernacle, Lord's Day Evening, November 19, 1899.

The meeting was opened by singing Hymn No. 391:

Look, ye saints, the sight is glorious;
See the Man of "sorrows" now;
From the fight returned victorious,
Every knee to Him shall bow.

REFRAIN—Crown Him, crown Him, angels crown Him,
Crown the Saviour, King of Kings.

Dr. Dowie then read in the Inspired Word of God, first in the Book of the Prophet Malachi, in the third chapter; also in the eighteenth chapter of the Gospel according to St. Luke.

The tithes and offerings were then received.

Dr. Dowie delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

In the course of this series of addresses in Zion's Holy War, I have, during the last seven weeks, spoken publicly on an average of more than once every day

I have spoken principally upon the words in the third chapter of the Book of Malachi and the fifth verse.

TEXT.

I will come near to you to judgment; and I will be a Swift Witness against the Sorcerers, and against the Adulterers, and against False Swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and that fear not Me, saith Jehovah of hosts.

I come again to that portion of the Witnessing which deals with "those that oppress the Widow, and the Fatherless, and that turn aside the Stranger from his right."

One of the greatest curses that can ever come to a land is that it shall be flooded with lawyers.

The creation of litigation is their business. One of them said to me a little while ago, when I was reproving him for something which was manifestly wicked, "You know, Doctor,

we are called the Devil's Own." I said, "You are not miscalled, either." (Laughter.)

That is just what they are, for the most part: the Devil's Own, although there are many splendid exceptions.

One of the saddest things in connection with life as we see it today in this land is the curse which has come upon it through the vultures of the legal profession.

Written within and without, it is a scroll of lamentation and misery.

Those who profess to be the protectors, and profess to be the administrators and interpreters of justice, are in thousands of cases its betrayers.

My experience has been somewhat widely extended over a great part of the world by personal travel and stay, and I am in a position to speak as perhaps few men are concerning the oppressors of the widow, fatherless and strangers today.

When I landed on these shores at the Golden Gate in 1888 I had high hopes that my short residence in America, for then I expected it to be short, would result in great admiration for the free institutions and the legal safeguards of this republic.

GOOD LAWS AND JUSTICE BETRAYED BY THOSE SWORN TO PROTECT THEM.

I do not intend to bring a railing accusation against the land in which I dwell. I have hundreds and thousands of devoted friends in America, from ocean to ocean, and from north to south. Yet, if I say to you that it is a land where there are excellent laws, but where these laws are betrayed by the very men who are sworn as counsellors, attorneys, and by the nature of their oath are compelled to say that they will do justly, I would say the truth. If I say to you that the people are betrayed, and the laws destroyed and the administration of justice interfered with, and above all, the widow and the fatherless and the strangers are oppressed, you know I would be saying the truth.

THE PARABLE OF THE WIDOW AND THE UNJUST JUDGE.

In the parable which I read to you in the eighteenth chapter of Luke, you have a story which is repeated continually in the so-called courts of justice in this land. The approach to a judge is made very difficult unless money is there to pave the way, to fee an eloquent tongue and to pay for time and talent You may as well put up with it at the beginning and just let the thing go, because justice is not possible without a fight to get it.

Justice is not dispensed to the people freely, fully and heartily. The way to the judge is barred by a thousand petty, miserable obstructions, and by obsolete and wretched pro-

visions as to what is and what is not evidence. The judge has to sit there bound by the cobwebs of legal precedents and unable to get at the matter because of the entanglement of the miserable whip of legal procedures.

Good, common-sense men could quickly settle matters. The disgraceful failure of the jury system is a curse. Bribery and the crass ignorance of the men who are selected to try cases, their prejudices being permitted to influence their judgments, make their verdicts in these cases perfect farces. Juries are bought and paid for while they are trying the cause. That is a matter of public record, there being a number of persons fugitives from justice in Chicago today because of their bribing juries.

I pass on from the judicial side of this matter to the ecclesiastical.

IF THE TRUE CHURCH OF GOD WERE BOLD AND BRAVE, THE PEOPLE COULD GET JUSTICE.

The Widow and the Fatherless tonight in thousands and tens and hundreds of thousands are poor, miserable, wretched and in the slums because their heritage has been stolen from them by lawyers.

The Strangers have been turned aside from their right, and have been filled with hatred for American institutions. They have joined the ranks of the anarchists and would-be revolutionists.

Yet, if the Church of God did its duty and was led by strong, resolute, loving-hearted men who are true to God, then the earth would be judged, even now, by the saints of God.

The multitudes of people are crying out for justice which has fallen in the streets.

They are longing, after all, deep down in their hearts, for truth. They are seeking some power which can come in and right the intolerable wrongs which now exist.

No power can do it for us but God's. In no other way can it be done than through the Holy Catholic Church, the True Church of the Living God.

"I BELIEVE IN THE HOLY CATHOLIC CHURCH."

That Church is the only power which can do this in the world. I did not say the Roman Catholic. I did not say the Greek Catholic. I did not say the English Catholic. I said the Holy Catholic Church; that which is more than Rome, more than Greece, more than America, more than England—the True Church of the Living God.

Despite all that has been at strife with blessing, and all that has been rife with curses, that Church yet exists, and

God will bring it forward into the Light. May He hasten it. (Amen.) As in the parable,

WIDOWS, ORPHANS AND STRANGERS ARE CRYING ALOUD TO GOD FOR VENGEANCE.

Shall not God avenge them? Doth He not hear the cry of the laborer whose hire is kept back by fraud?

He says He does, and that He will avenge them.

Does He not hear the cry of the widow and the fatherless and the strangers who have been robbed mostly under forms of law? He does, and He will avenge them speedily.

Let me present you some of these widows and fatherless ones for a moment in their Appeal to the Church of God.

Do you see them?

I see them tonight in ten thousand homes, pale, heart-broken ere the coffin lid is closed forever over the dead they loved and have lost. Widows with their children are reaching out their hands to God tonight and crying, "Oh God, wilt Thou not cause Thy Church to avenge me of mine adversary?" What is she crying for?

What is it? See! There in that casket is the husband of her youth, the man of her love. There is her whole heart. Who has stolen him? Pile up the dead bodies tonight at the Gates of Chicago of those who have been slain by Alcohol.

Oh, there would be a ten thousand times higher pile than the heads of the dead princes which Jehu saw when he reined up his chariot at the gate of Jezreel and said, "Who slew all these?" The traffic in liquid fire and distilled damnation, the accursed alcohol poison, has dug the graves of millions, and is digging the graves of happy homes in uncounted numbers tonight.

As she nears that bier with her fatherless children she is crying out, "Oh God, wilt not Thy Church arm its men and women in the whole armor of God, and send them out to fight this worse than dragon which has destroyed our dear one, not only slaying his body, but dragging his spirit down to hell amidst the damned?"

HEARTLESS AND FALSE ANSWER OF THE CHURCH TO THE CRY OF THE WIDOW AND FATHERLESS.

What does the Church answer to the widow and the fatherless when they cry from the side of their dead?

"Beloved, it is the Lord; let Him do what seemeth Him good."

Is it the Lord?

Voices—"No."

Dr. Dowie—Did God license that Traffic?

Voices—"No."

Dr. Dowie—Did God give that man a license to sell the accursed liquor which destroys spirit, soul and body? That poison sent that man drunk from a saloon, followed by a thug.

In order to get his week's wages the criminal drew him into a dark place. When he fought for the bread for his children, for the little money that he had earned with his toil, he got a bullet through his brain. He was drunk and unable to protect himself. Having gone through the gate of hell, on the way to his home he found his bed in hell, and that is now his spirit's home.

Did God do it?

Voices—"No."

Dr. Dowie—Shall not God answer this cry which comes from stricken mothers, broken-hearted fathers, from the widow and the fatherless, against that horrid traffic which fills the graves and the insane asylums, and the orphan asylums and the jails, and provides victims for the gallows?

Is there no answer? The answer is this, that

THE CHURCH OF GOD MUST NOT HAVE WITHIN HER RANKS A MAN OR A WOMAN WHO TOUCHES, TASTES OR TRAFFICS IN THAT ACCURSED POISON OF HELL.

Zion has none. If I knew of one member in this Church, in all this audience of thousands, who drinks, much less sells, alcohol, I would summon him at once and say, "Put your whisky bottle or your beer mug there and kneel down and ask God to help you to drink it for His glory; to sell it for His glory." Is there one man who could do it?

Voices—"No."

Dr. Dowie—What you cannot pray over, you cannot do in Zion. Thank God for that. (Amen.)

The Widow and the Fatherless are crying out to God because of other oppressions.

See! Here is a widow. She has come, and she is crying out to God and to His Church, for her husband or her son is lying dead tonight, a bullet through his heart. Tell me who killed him?

DAMNING WORK OF THE FILTHY THEATRES.

Oh, he simply went to the theatre. He listened to the lips of painted harlots who were seducing his heart.

He found that from the theatre there were three gates.

One led to the house of her whose house is the very gate of hell. The dead are there.

Another led to a saloon.

Another led to a gambling hell.

He passed through each, and sank into the arms of Death and Hell.

The harlot's house led into the saloon, or the saloon to the harlot's house, and from thence to the gambling hell, where he spent his substance in riotous living, late nights, and frequent drunkenness.

Now the frenzy had seized him, and to retrieve his losses, night after night, he feverishly plays his cards and takes his chances, and has before him the vision of great success.

No; it is gone! Tonight he has no money except what he can steal. He has stolen it. It is his children's. It is his wife's. It is his employer's. It is somebody's. He has stolen it and he risks it. He throws it. Last chance. *Gone!* GONE!!

He goes out into the darkness. The revolver is at his ear. He blows his brains out. His dead body is taken home.

It is the work of that Trinity of Hell—the Saloon, the Theatre, and the Gambling House.

The widow cries tonight, "Avenge me of mine adversary," and the minister comes to comfort her. He kneels down and prays. He says: "Whom the Lord loveth He chasteneth. It is the Lord; He doeth what seemeth good in His sight."

Is it the Lord?

Voices—"No."

Dr. Dowie—Is it the Devil?

Voices—"Yes."

Dr. Dowie—Has the Church no answer except a lie?

LYING INSCRIPTION UPON A TOMBSTONE.

I met a weeping mother in a cemetery. She was bending over the grave of a dear daughter, and I saw her throw herself prostrate upon that grave and weep.

I went up and looked at the inscription:

"THE LORD GAVE, AND THE LORD HATH TAKEN AWAY."

I looked at the mother and recognized her. I said, "Madam! Arise!"

She looked at me.

"Sit right up, madam. Did you write that inscription there?"

"I did."

"Do you know me?"

"Oh yes," she said. "I know you now. Oh, can you comfort me, Doctor?

"How shall I best comfort you? Shall I comfort you with the lie which you have written there, or shall I comfort you by telling you the Truth and by leading you to God through Repentance for your Sin?"

"Oh," she said, "tell me the truth."

I said, "I knew Mary."

"I know you did, Doctor."

"I watched over her."

(I came back to that city, after some years of absence, and I was strolling in the cemetery looking at the inscriptions, not thinking that I should meet any of my old people, when I saw this broken-hearted woman throw herself upon the grave.)

Mary was a dear, sweet child, and oftentimes I used to say to her mother, "Now be careful. You are wealthy. You love Society. Mary is beautiful. She will grow into a lovely woman. Be careful. Do not sell her birthright for a miserable mess of Society's pottage. Let her grow up the noble woman that she will grow. She does not want to go to the dance."

"Oh," said the mother, "you are rather extreme. We do not think like you about dancing, and I cannot promise you."

"Then," I said, "some day over your dead I shall remind you of this."

"Oh," she said, "what a horrid prophesy."

I said to her there in that cemetery, "Madam, do you remember what I told you?" And it came back to her.

THE DEVIL'S VICTORY OVER A BEAUTIFUL GIRL.

No one had told me how she had died. But I knew that she had become a Society *Belle*, and had developed serious lung disease.

The story was so plain. Mary did not want to go to the ball; Mary did not want to go to the dance. She loved the Lord, and she desired above all things to serve Him. But the ambitious father and mother wanted Mary to shine in the "best society," as they called it.

They forced her into the ballroom. They forced her to permit men whose bosoms were studded with diamonds, but whose hearts were foul with sin, to pass their unclean arms around her. Their arms had embraced the harlot, and the parents knew it was so rumored; but wealth and social rank closed their ears and blinded their eyes.

Mary danced, and as she danced her passion arose.

Her lover brought her the wine cup, and she tasted it. She saw the opening scene of a newly-discovered paradise.

She danced and her bosom was aglow with strange emotions. Her heart beat faster, and she listened to words which had never come to her pure ears before. It seemed strange that she did not repel them with indignation; but the dance, the wine cup, the flattery and the excitement of passion made Sin to lose its hatefulness. And so she listened, and the Tempter appeared beautiful as an angel of light.

She danced, and one night when the mother took her home —it is sad to tell it—Mary was drunk. Mary had drunk more wine in that night than she had in all her lifetime.

She was drunk. She laughed; she talked; she chatted. Mother had to put her fingers in her ears to keep out the horrid things which the drunken child was saying.

Mary threw open her breast to the cold morning air. She would not wear wraps. The chilly air struck her beautiful form.

The next day Mary said when she awoke, "Mother, where was I last night? What did I do? Did I dance with that son of the mayor? Mother, do not tell me that I let him put his unclean arms around me. Mother, was I there?

"Yes, dear, you were there, but I shall not let him touch you again."

She put down her head. Her heart was broken. The shame of it came to her, the dim remembrance of foolish words. She was stricken with remorse, and her sickness developed into consumption.

But she went again and again to the ball; for mother took her to another and another. She became reckless in pursuing pleasure. She seemed to get better now and then. But in less than a year Mary lay upon her deathbead. She died without any real sign of restoration to God. But He knows.

She had danced her life away. Her so-called Christian father and mother who had driven her into the shambles of the Devil put upon her gravestone:

"THE LORD GAVE, AND THE LORD HATH TAKEN AWAY."

As I sat with her mother there that day, I said, "Mother, the Lord gave her to you, and the Devil took her away." The woman bowed her head and said, "It is true. It is true. Shall I ever have forgiveness? Shall I ever have forgiveness?" Then in a new grief she cast herself upon the ground, and cried, "Mary, Mary, I killed you."

That mother lives today, but none of her other children have ever gone to the dance.

THE CHURCH DOES NOT PROTECT THE YOUTH.

When these Marys die the minister comes in and says: "It is the Lord; let Him do what seemeth Him good." They write that inscription on the gravestone. They tell the same lie that Job told when he said the Lord gave and the Lord hath taken away, because the Book says the Lord gave and the Devil took away.

But has the Church no answer for the Widow and the Fatherless hearts? Those whose hands are stretched out for their darlings which that very Church has helped to drive to the Devil?

A few weeks ago a party was held under the auspices of a Church to get money. They dressed as ghosts. One of them is in the grave today, and they wrote upon her tomb:

"THE LORD GAVE, AND THE LORD HATH TAKEN AWAY."

The widowed mother and the fatherless children are weeping over that grave today, but it was the so-called Church which called her forth to do the damning work which killed her that Halloween night.

Was it the Lord who did it?

Voice—"No."

Dr. Dowie—I plead tonight that the apostate churches are the Oppressors of the Widow and the Fatherless, and are turning aside the Stranger from his right.

OPPRESSION OF THE WIDOW AND THE FATHERLESS IN THE COURTS.

Do you see this Widow?

She comes up to this judge's judgment seat with her children, and looks into his face. All her husband's estate is gone, and these children are penniless. There is no money for lawyers, and she has gone into the court herself.

"Judge, my husband died worth ten thousand dollars, and these children are starving. Avenge me of mine adversary."

"Why do you not bring your case to this court in a proper manner? Why do you not have a lawyer? I am not here to listen to you. You must be represented by counsel."

"Judge, I have no money. Avenge me of mine adversary."

"You must go and get somebody to take up your case. I cannot listen to you."

"Judge, will you not let me tell you that I am hungry? That I am dying? That my children are starving?"

"No; I have nothing to do with a case like that. Go!"

She goes, but the cry of her children is in her ears. At the banquet that night she is at the door. She rings the bell. She wants to see the judge. The judge sends out to see who it is. It is this woman.

"Drive her away!"

But through the halls her cry rings out, "Avenge me of mine adversary. Oh Judge, give me justice. Give me justice."

"Drive her away!" The next day as he leaves his house to go to the judgment seat she is there, and her pale face is there, and her cry, "Judge, avenge me of mine adversary."

"Drive her away!"

She goes back, and in his dreams and his visions that night he hears the cry, "Avenge me of mine adversary."

She has gone to the Church first. The Church cannot help her. The Lawyer has stolen her money. The Judge is a

partaker with the thief and has been bribed to hold his peace. He has taken part of the spoils.

But shall not God avenge her?

Voices—"Yes."

Dr. Dowie—Shall God forever let it be so?

Voices—"No."

Dr. Dowie—God will avenge them speedily.

THE STRANGER TURNED FROM HIS RIGHT.

All over this land how the stranger has been defrauded!

Dr. Dowie then related the story of the Spanish nobleman robbed of his California estate by lawyers, substantially as given in the previous report.

He then continued: A certain lady, the widow of a certain gentleman, was traveling in that neighborhood. She stopped and was received with all the courtesy of a Spanish don. As he was receiving her, he never told her that it was her husband, an American general, who had stolen his most precious things during the war.

He sat her down to his table, and put upon that table the beautiful remnants of his gold and silver plate. They began telling stories of how they had some beautiful things in their Eastern home which the General had taken during the war. One lady said, "Some of them are cloth of gold capes and beautiful gold vases and other costly things with V. C. upon them."

The dear old don could not stand it any longer. He bowed and said, "Madam, will you look at what is upon that spoon in your hand?"

"Why," she said, "it is the same 'V. C.'"

"Yes, and all those things were stolen."

The lady rose up, as if she were choking, and went out.

That is a story of today.

GOD IS HEARING THE CRY OF THE STRANGER TURNED FROM HIS RIGHT.

Do you think that God is not hearing the cry of the stranger who is turned aside from his right?

Look at the stranger from Africa, whom you brought here and sold and bought like a chattel. Has he not been turned aside from his right?

Voices—"Yes."

Dr. Dowie—They are shot, hanged and burned alive today with more than the tortures of the Inquisition. The President at Washington expresses his regret, but he does not punish the murderers. Would they not be promptly punished if they murdered a Senator?

Will not God avenge these poor African strangers, vilest of criminals though they be, who are turned aside from their right, to have a fair trial and a judicial sentence?

Voices—"Yes."

Dr. Dowie—He will avenge them speedily.

I warn the land in which we dwell. I warn the Church. I warn the State. I warn you as part of that great body politic that we must do our part to create a conscience in this land that will care for every Widow and every Fatherless one and protect every Stranger. Although I know not what awaits us, yet I do know that in the days to come, God will show Zion the way to do something very practical. (Amen.)

We are doing it according to our light now.

I oftentimes think on a Wednesday afternoon in Central Zion Tabernacle, as one after another comes to me with their griefs and their sorrows, seeking for my decision and direction as God's minister, that it more resembles a judgment seat than anything else. Many and many a time I exert the influence and the power in my hands to lay hold of the wretches who are stealing and destroying and bring them to Repentance. I make them do justly. I threaten them with the strong arm of the law, if they will not yield to the persuasions of the Gospel.

Why should I not?

Does not the law of the land and the law of God require that the widow, the fatherless and the stranger shall be protected?

Voices—"Yes."

Dr. Dowie—The day is fast coming when the earth must be judged by those who are good and holy.

It is written, "The Saints shall judge the earth."

CALL.

Righteousness, Peace and Joy are the three divisions of the Kingdom of God.

All who desire that Righteousness and Peace and Joy, stand and ask God for it.

All who desire to be righteous in God's sight, stand. All who desire to be unclean, sit still. All those who desire to do right, and have the Peace and Joy of God, stand. (With a few exceptions, the entire audience arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit that I may be strong to confess; to restore; to do right to all whom I have wronged. Forgive me for Jesus' sake, and give me Thy Holy Spirit that

my spirit, soul and body may be clean in His Name. (All repeat tne prayer, clause by clause, after Dr. Dowie.)

Dr. Dowie—Did you mean that?

Answer—"Yes."

Dr. Dowie—Will you do it?

Answer—"Yes."

Dr. Dowie—May God help you.

The meeting was then closed with the following

PRAYER AND BENEDICTION.

Our Father, hear the cry of the very poor tonight who cry unto Thee out of their poverty and their distress; strangers whose right has been turned away. Hear the cry of the widow and the fatherless in Thy holy habitation, Thou Husband of the widow, Thou Father of the fatherless, and stretch forth Thy hand to save. May Zion go forth determined to win men and women to Thee, to help, with all the God-given powers, that they may be saved, healed and cleansed, and get to heaven for Jesus' sake.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the Love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

ZION'S HOLY WAR.

SERMON—ZION'S WITNESS AGAINST THOSE WHO LEAVE GOD OUT.

THE final sermon of the series of the wonderful "Witnessing Sermons," on Malachi, third chapter, fifth verse, which have compelled the attention of the world, was delivered by the General Overseer at the South Side Zion Tabernacle on Lord's Day evening, November 26, 1899.

The clause of the text, "and fear not Me, saith Jehovah of Hosts," was the basis for the significant subject, "Zion's Witness Against Those Who Leave God Out." Beginning at the Nation, and dealing in turn with the Church, the family and the individual, the man of God forced home the mighty denunciations of the sin of leaving out God, the Maker of all things and the Giver of every good and perfect gift. It was shown that Secretism, in denying Christ, the Son, also left out the Father.

A. W. N.

South Side Zion Tabernacle, Lord's Day Evening, November 26, 1900.

The services were opened by singing Hymn No. 44:

Oh, wondrous Name, by prophets heard
Long years before His birth;
They saw Him coming from afar,
The Prince of Peace on earth.

CHORUS—The Wonderful! The Counsellor!
The Great and Mighty Lord!
The Everlasting Prince of Peace!
The King, the Son of God!

Dr. Dowie then read from the Inspired Word of God in the Book of the Prophet Malachi, third chapter; also from the tenth Psalm, closing with the prayer:

May God bless His Word.

INTRODUCTION OF OVERSEER WILLIAM HAMNER PIPER.

It is my great pleasure tonight to introduce to you my friend and brother, the Rev. William Hamner Piper, who has been Overseer of the Christian Catholic Church in Ohio for the greater part of a year, and has been with us for the last five years, well nigh.

God has used him in this ministry.

He is still Overseer, but Overseer-at-Large,

"For this Nation and Kingdom that will not serve thee shall perish; yea, those Nations shall be utterly wasted."—Isaiah lx. 12.

ZION'S WITNESS AGAINST THOSE WHO LEAVE GOD OUT.

"I will be a Swift Witness against those . . . saith the Lord of Hosts."—Malachi iii. 5.

I have directed him to take charge of this Tabernacle and of the work on the South Side of the city, in coöperation with Elder Cabeen and others who may be appointed here. I introduce Overseer Piper to you.

May God bless him.

Audience—"Amen."

Dr. Dowie—Overseer Piper will lead us in prayer.

Prayer was then offered by Overseer Piper.

The announcements were then made by Dr. Dowie.

ZION'S WITNESS AGAINST THOSE WHO LEAVE GOD OUT.

Dr. Dowie then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, until Jesus come, for His sake. Amen.

In the course of this witnessing for God, I have for two months preached on an average more than once a day upon one verse in the third chapter of the Book of the Prophet Malachi, the fifth verse.

TEXT.

I will be a Swift Witness against the Sorcerers, and against the Adulterers, and against False Swearers; and against those that Oppress the Hireling in his wages, the Widow, and the Fatherless, and that turn aside the Stranger from his right, and fear not Me, saith Jehovah of Hosts.

I speak tonight especially upon the last clause, "and fear not Me, saith Jehovah of Hosts."

With that I will place the words which I read to you in the tenth Psalm and the fourth verse:

The wicked, through the pride of his countenance, will not seek after God. God is not in all his thoughts.

The Revised Version puts it differently:

The wicked, in the pride of his countenance, saith, He will not require it. All his thoughts are, "There is no God."

How many men will go down to the Board of Trade, in La Salle Street and Jackson Boulevard, tomorrow, whose hearts are full of the thought of God?

How many men flock into the factories and workshops, to climb upon their stools in the counting houses, or take their places in the salesrooms and at desks in all kinds of business, with this thought: Oh God, help me today to have Thy thought, the thought of Thyself in everything?

The Book of God says that the wicked in the pride of their countenance will not seek after God; that God is not in all their thoughts. They say, "We can do what we please. God will not require it." All their thought is, "There is no God."

Truly that inspired Word is right when it says:

> The fool hath said in his heart, There is no God.
> They are corrupt, they have done abominable works.

To leave God out is a terrible thing.

Now, Zion's Witness must be forever against those who leave God out.

How much is God in the daily life?

How much ought He to be in it?

How much are you decided that He shall in future be in it?

I am going to begin where I feel I ought to begin, at the very foundations, and I will speak plainly concerning "leaving God out" of the Constitution of this Nation.

THE NAME OF GOD IS NOT FOUND IN THE CONSTITUTION OF THE UNITED STATES OF AMERICA.

It is not even in the Oath of Office of the President of the United States.

I begin there. One of the great national crimes is that you have not given God any place in the Constitution of the United States.

The answer, perhaps, of some is: Why should God be in the Constitution?

To whom does the earth belong?

Voices—"God."

Dr. Dowie—Who made it?

Voices—"God."

Dr. Dowie—

> The earth is the Lord's, and the fulness thereof;
> The world, and they that dwell therein.
> For He hath founded it upon the seas,
> And established it upon the flood.

Surely the owner of a house has a right to be recognized by those whom he places within it, and to whom he gives such a large bounty as the unrestricted use of that house, and all the good and useful and beautiful things which that house contains.

Surely, if you in your kindness permit a guest to remain within your hospitable walls; if you feed and even clothe him, and protect him—surely you have a right to expect that he will not turn upon you and say, "This house, and all it contains, is mine. I do not recognize you in it, although you made it; although you toiled to make and maintain it, I

do not recognize you, although you gave me everything I have."

GOD GIVES MAN EVERY GOOD GIFT; THEREFORE MAN SHOULD RECOGNIZE HIM.

That is the condition with man in God's world.
God made it, and as George Herbert beautifully wrote:

Man is all symmetry,
Full of proportions, one limb to another,
And all to all the world besides:
Every part may call the farthest, brother:
For head with foot hath private amity,
And both with moons and tides.

For us the winds do blow;
The earth doth rest, heaven move, and fountains flow.
Nothing we see but means our good,
As our delight, or as our treasure:
The whole is, either our cupboard of food,
Or cabinet of pleasure.

The stars have us to bed;
Night draws the curtain, which the Sun withdraws:
Music and light attend our head,
All things unto our flesh are kind
In their descent and being; to our mind
In their ascent and cause.

Nature is everywhere smiling in our face. She produces by God's command everything good in sea, air and land. God is the Maker, the Giver and, in Christ, the Redeemer of mankind.

Is He never to be acknowledged in His own world?

Shame that any nation should organize and establish a Constitution in which God is left out! This Nation must retrace its steps. One of the great amendments to the Constitution which is impending and must come at last will be that which recognizes the Names of the Father, and of the Son, and of the Holy Ghost, one Eternal Triune God.

The Executive, the Judiciary and the Legislative must rule in God's Name. As long as they leave God out, this Nation will find that the Devil is mightily in it, from the lowest to the highest.

What is one of the great causes of political trouble in this country?

Because God is left out.

Is it enough that a blind chaplain shall rise in the Senate and offer prayer? That is provisionary, adapted to the political conditions of the time. The chaplain has to be a Republican, if there is a Republican majority in power, and goes out with all the other "rascals" when the Democrats come in.

Is that prayer? Is that recognizing God? Prayers that strictly follow party lines?

GOD IS LEFT OUT IN THE LAWS.

They are not made in the Name of God. God's Book is not considered in the making of these laws. Christian sentiment has of course molded the minds of large numbers of the legislators.

I have two coins in my pocket. They were given to me today. They are both of the same weight. They are both of the same metal and they both have the same inscription, but the one says:

"IN GOD WE TRUST."

The other is a blank where these words occur, and leaves God out.

That is very much like the condition of things in the United States.

Pious statements are made as to trusting in God, especially when there is any trouble around.

I have always noticed that in times of danger at sea or in times of flood the most godless people will cry out, "God help us."

They are wonderfully pious, and they pray in wonderful earnestness when they get into trouble.

It is a contemptible business. Why do you not say your prayers in fine weather? Why do you leave it to the hour of trouble, pain and impending death to cry, "God help us," and leave God out all the rest of the time?

This arises because the Nation has left God out largely, and because the Church with all its statements about having God, first, last and all the time, is simply an assembly of downright hypocrites, in nine cases out of ten.

Take the "Masonic" Episcopal Church for instance (the Methodist Episcopal Church).

Its bishops most solemnly charge the candidates for the ministry that wherever they go they are to take the Name of Jesus with them. The same Bishop, especially if his name is Fowler—and I suppose about two-thirds of the bishops are like him—enters the very next night, perhaps, the Masonic Lodge where the Name of Jesus Christ is never mentioned. When they read from the Bible, the Name of Jesus is cut out where it should be mentioned.

THE CHURCHES ARE OFTEN GUILTY OF LEAVING GOD OUT.

The Church, therefore, hypocritically says to the young man, "Take the Name of Jesus Christ everywhere." Advised by their own example, he enters the Masonic Lodge, with a hoodwink over his eyes, a cable tow around his neck, stripped

of all his clothing, and clad in a dirty old flannel suit, with one shoe off and one shoe on. He is dragged along until he bows at the altar of the Worshipful Master, the emblem on whose apron is the sun. He kneels first in the east, because the sun rises there, and he goes around to the south and the west, for that is the course of the sun. His actions are those of a sun-worshiper. He then enters upon a series of vows and covenants in which Jesus Christ is never mentioned.

They leave God out.

God is left outside the Masonic Lodge, because he who does not honor the Son of God has denied the Father.

No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him.

There is no other way by which humanity can get to the Father, except by Jesus Christ the Son of God; the Way, the Truth, and the Life. When you leave Jesus Christ out, you leave out the Father, and you leave out the Holy Ghost.

I therefore charge it upon the churches that they are full of hypocrisy; ordaining men to the ministry, and then by their practice leading them into secret assemblies where God is left out.

They say God will not require it. All their thoughts are, There is no God.

Do you wonder, then, that God does not go into their business?

God is not in all their thoughts. They leave God out.

Look at business as it is conducted today. (See Cartoon on page 156.)

OPPRESSION RESULTS FROM LEAVING GOD OUT.

There is the mammon monster, the juggernaut of our time, with the whip of greed lashing the laboring classes into line to pull the car of the Standard Oil Thief; and the car of the Trusts who have left God out, and who have, therefore, left man out.

On the other hand, see how the poor oppress the poor.

God's Word says that—

A needy man that oppresseth the poor
Is like a sweeping rain which leaveth no food.

Both classes leave God out. The walking delegates are filled with unholy devices, deceitful devices to destroy. Even when the needy speak, they are turned away. When the needy man says, "I must work. My family need bread. If I cannot get four dollars, I will take three," this oppressor replies, "You cannot work except we allow you."

The walking "delegoat" is the representative of murder and anarchy. He says, "We will shed your blood. We will

break your head. We will trample you to death if you do not do what we tell you."

They leave God out. That is the trouble.

If God were in business, the rich man would hear God say, "He that oppresseth the poor reproacheth his Maker." He would hear God say, "Go to now, ye rich; weep and howl for your miseries that are coming upon you. . . . Behold the hire of your laborers . . . which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth."

You will find that your gold and your silver are rusted.

THERE ARE MANY WHO LEAVE GOD OUT OF THE HOME.

Can you wonder that God is left out of the home? How many of you begin the day with God? How many of you take down your Bible and pray with your son and daughter before they go out into a wicked world, full of temptation and sin?

How many of you raise the morning song? How many tell the little ones around your morning table of the God who gave you rest and brought you light and joy and gladness, and has given you food, and strength to go forth to labor? How many of you pray that you may be protected that day, and may come back to wife and babies, and that God will protect them whilst you are winning their bread?

How many have God in their homes?

How many of you who profess to be Christians are sending out your sons and daughters from prayerless homes into a godless world?

Can you wonder if they become a prey to the World, the Flesh and the Devil? They see you a Christian on the Sunday, and they see you a careless, godless man or woman on the Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. Then you put on your Christianity with your Sunday clothes, and leave it behind you when you don your working clothes, you hypocrites!

God is left out of the home. Hence your daughters make friends among young men whom you do not warn them against. Diamonds are in their shirt fronts, and the Devil is in their hearts, but you have no power to save your daughters.

Their hearts have never been taught the piety of Holy Living. God has been left out.

Oh, what an awful thing to leave God out! How sad the lot of the little one who has never known the Voice of the loving Jesus; who has never seen the Babe of Bethlehem, and the little Boy who talked in the Temple and was busy about His Father's business! He has never seen the Man Christ Jesus taking care of little Josie, and little Simeon, and little Jude, and little Jimmy in the home of Nazareth, the four sons and

the three daughters of Joseph and Mary. It is beautiful to see Jesus there.

He has never seen the Oldest Son, our great Elder Brother, take the babies one by one as they came and bless them. The children of godless homes have never seen Jesus. They have not known that the healing of his seamless dress was by their beds of pain.

You leave Him out.

You leave Him out, and you let the World, the Flesh and the Devil in. Your children have gone to the Devil.

How could it be otherwise?

You have left God out of your heart. He has stood there, knocking, in spirit. He knocks now and says:

Behold, I stand at the door and knock: if any man hear My Voice and open the door, I will come in to him, and will sup with him, and he with Me.

Are you going to leave Him out still?

God forbid, for the pierced hand still knocketh, and beneath the crowned head beam the patient eyes, so tender, of thy Saviour waiting there. Let Him in.

CALL.

All who wish God to be in everything; in their hearts, their homes, and all their lives, stand up and tell Him so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Come into my heart, to my home, to my business, to my politics, to all my thoughts. Take possession of all. Come, Oh God, and take possession of the world, and reign and rule by Jesus Christ Thy Son. Help me to witness against those who leave God out, and may I find Thee everywhere. Take me everywhere, that where'er I go and whate'er I do, Thou mayest be in it all, blessing it, guiding it, and bringing me at last to Thyself, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean that?

Answer—"Yes."

Dr. Dowie—Will you live it?

Answer—"Yes."

The meeting was then closed by singing, after which Dr. Dowie pronounced the following

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

ZION'S HOLY WAR.

SERMON—ZION'S CRY IN THE MIDNIGHT HOUR.

THE Truth of God concerning these latter days, especially with reference to the Preparation which God's Church must make for the Coming of her King, was proclaimed at Central Zion Tabernacle, Lord's Day afternoon, December 3, 1899, by the General Overseer.

With prophetic voice he set forth the interpretation of the Parable of the Ten Virgins, and clearly demonstrated the necessity of God's people seeking unto Him for the Oil of the Holy Ghost in order that the Divine Light of a Divine Life might shine forth through an inspired spirit, a pure soul, and a healthy body, for the enlightment of humanity.

An audience of nearly three thousand people drank in the words of God's Messenger with the deepest heart interest. At the close nearly all arose, and with humility asked God to give to them the Oil of the Holy Spirit that they might be ready at the coming of the Bridegroom. A. W. N.

Central Zion Tabernacle, Lord's Day Afternoon, December 3, 1899.

The meeting was opened by singing Hymn No. 205:

Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

The General Overseer then read from the twenty-fifth chapter of the Gospel according to St. Matthew, closing with the words:

May God bless His Word.

Prayer was then offered, after which the announcements were made and the tithes and offerings received.

ZION'S CRY IN THE MIDNIGHT HOUR.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people, and unto all to whom

these words shall come, in this and every land, oh Lord, my Strength and my Redeemer.

I read from the Revised Version, Isaiah 40:9:

TEXT.

O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!

And in the twenty-fifth chapter of the Gospel according to St. Matthew, sixth verse:

But at midnight there is a cry, Behold the Bridegroom! Come ye forth to meet Him.

Amidst all the conflict and the strife, I have ever sought from God the grace to see the battle-field every day from a still higher position on the mountain of a holier life. I have desired to so speak that Zion everywhere should hear the Good Tidings, for it is the Midnight Hour.

The darkness deepens, and yet the light increases.

The Egyptian hosts are pursuing God's people as they break the chains of Egyptian bondage. It is all darkness as at the Red Sea long ago, when Moses stretched forth the rod of faith and the waters were divided so that the children of God might pass through on foot.

There shone along that pathway through the Sea the Shekinah Light of God's own Presence. Behind it was all darkness, so that the Egyptians following were so entangled together they could not get near the people of God.

All that night, while the light was shining on the pathway through the sea, and the Israelites were passing from Egypt into liberty, the hosts of hell were unable to touch them.

You know the rest of the story, how when the morning dawned every one of the Israelitish host was on the other side It was just as the morning dawned, apparently, that the last of them passed through and the Egyptians, seeing this pathway, rushed into it. They perished in the very pathway where God's people were saved. The wicked cannot tread the Way of God.

HISTORY REPEATS ITSELF.

God's people are being called out. Many of God's people are very foolish. Some of them are very wise. Some of them are wholly awake. The widest awake of us sometimes slumber, while many of God's people go to sleep.

The distinction between the two classes in the Kingdom of Heaven is not that one is saved and the other is lost, but that one is wise and the other foolish; that the one has oil in the vessel with his lamp, and the other has not; that one is ready to meet the Bridegroom, and the other is not; that the one goes in with his Lord into the marriage and the others are

left behind, and when they would enter, they cannot, for the door is shut.

The parable does not say that they are lost, but it does say that they are left behind, for it is too late.

What does the parable mean?

t means just what it says. It refers to the coming of the Lord in the clouds to call His own out of the world; not the coming of the Lord to reign in His Millennial glory.

That is another thing which comes later.

The coming of the Lord in the clouds, the hour when He descends with the Voice of the Archangel, with the Trumpet of God to awaken the sleepers, to take out the prepared who have the Oil in their vessels, is the time referred to in this parable. Paul, the apostle, sets this forth most beautifully in 1 Thessalonians 4:15-18, where he says:

> For this we say unto you by the Word of the Lord, that we that are alive, that are left until the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the Trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

When that takes place there will be a large number of God's people unprepared who will not be caught up to meet the Lord in the air.

They will be left behind. They will have to pass through the Great Tribulation, which will come upon all flesh before Christ comes back with the ransomed hosts and establishes His Kingdom and reigns a thousand years.

We may be nearer the taking out of the world of the ransomed than we know. It is not possible to dogmatize successfully upon this matter, but there is a wonderful concensus of opinion and conviction in all who are nearest God, that the "Time is at hand."

By that I do not mean today or tomorrow.

My own conviction is that there are still many years before us, as men count, before that time comes. If it were not, I should not make the plans I do. Why should I toil to build Zion City, if I believed Christ's coming for the Wise was very near?

I see that certain prophecies are being fulfilled in the establishment of Cities of God throughout the world. I see that Zion must be brought together. In the unity, the catholicity and in the absolute coöperation of all of God's people with all their powers, we shall realize the oneness of the spirit and the oneness of the body. Zion shall be prepared for the evangelization of the world with a Gospel which has never been preached since apostolic days.

Two-thirds of the Gospel have been lost until this century. It is a Gospel not only of Salvation for the spirit, but of Redemption for the whole being. The soul and the body shall be cleansed and occupied by God. The world will have an opportunity of hearing the Everlasting Gospel of the Kingdom of God which has been concealed from it by the apostate churches in all the ages and now, namely, Salvation, Healing, and Holy Living in the Power of the Holy Spirit, through Faith in Jesus Christ alone.

THE LORD COMES NOT AS SOON AS SOME THINK.

I do not believe the coming of the Lord is as imminent as some think. If the wise virgins are taken out of the world, and the foolish only are left, the work of proclaiming "to every nation" the Full and True Gospel could not be done.

That work must be done before the coming of the Lord. I see that work could be done, and perhaps will be done within a certain period.

I am going to name a certain period. I know that my words are listened to with great attention, and are received with very much reverence, and I therefore must be very careful.

I see the glorious possibilities in these days when so many things can be wrought in the world of politics, in the changing of the map of the world; when so many things can be and are being wrought, so that nations are born almost in a day.

The time will come when the reproduction of the voice of a speaker like myself, speaking now in tones which you all hear, and in which you are intensely interested, will be heard clearly in every Tabernacle of Zion throughout the world. (Amen.)

I mean the exact tone of that voice; the exact words. I do not mean the written page. But through the wonderful power of the phonograph Zion shall have the whole world for an audience.

That is what is coming—when a word spoken from the headquarters of Zion can be reproduced throughout the world.

Swift communications are opening up all the earth, laying bare the secrets of Siberia, opening the deserts of Africa and Australia and Asia. Men are girding the whole earth with these steel bands which will enable us very soon to send Zion's Messengers from Cairo to the Cape of Good Hope right through central, equatorial Africa.

That power will enable us to do the same on every Continent as it is possible today on this Continent. It will also enable us, therefore, to reach the world.

Our officers even now can be reached in a moment by telephonic communication, or in an hour or so by telegraphic communication.

I received cablegrams recently which, according to sun time, actually reached me an hour before they left, meaning, of course, that they outstripped the sun. Those cablegrams had come under the Ocean and over the mountains ahead of the sun.

A wonderful thing!

This Church, which today numbers its thousands and tens of thousands, three years and nine months ago was not known, for it did not exist as an organization. Today it is the subject of discussion in every land beneath the sun.

Our coming is striking terror on the mission field in China and in Japan, in Europe, in London, everywhere. The alarmed leaders of many apostate churches are crying, "That fellow Dowie is coming. Let's get ready for him." (Amen.)

Yes, we are coming. Set your houses in order.

Now when I see all these things which God has wrought and is working, and what He can work, I just take my pencil and a sheet of paper, and I sit down and work it out as an arithmetical problem. Then I see that

THE WORLD CAN BE PREPARED FOR CHRIST'S COMING IN TWENTY-FIVE YEARS.

I can see that the work of God in establishing Zion Cities throughout the world, and in preparing Jerusalem for the coming of the King to the Zion there, can all be done in twenty-five years.

I therefore feel that it is well worth while putting in these twenty-five years of work. I hope that it may please the Lord to permit me to live them. (Amen.)

Although old and weary, I should love to live in this tabernacle of clay until the Lord calls me to go without dying. (Amen.)

I hate death. I do not fear it.

He "that hath the Power of Death is the Devil," and I love to think of the other thought that Christ hath "abolished death."

I shall sleep. I want never to see death. I should love to go without dying in any sense, but that shall be as God shall will: for my life is at His absolute disposal.

I say to Zion everywhere today, that it seems to me that within a quarter of a century we shall be within sight, if we do not actually reach the time, when the Wise Virgins have been prepared for the coming of the Bridegroom.

THE PREPARATION FOR THE BRIDEGROOM'S COMING.

I desire to make it plain to you.

There is just one thing suggested as the evidence of the wisdom of the wise, and another thing suggested as an evidence of the folly of the foolish virgins.

They are none other than virgins. They are all Christians. I recognize the Christianity of multitudes of people who differ with me ecclesiastically, for they do not know any better. They would not differ with me if they knew better.

That is my presumption, perhaps, but it is my confident belief, if it is a presumption.

I never knew a man who knew me intimately and personally who was ever unfriendly to me, if he were a good man.

I never knew a man who knew me intimately or personally who ever was unfriendly to me unless that man was a hypocrite, a liar, and a filthy-hearted man who, for his own purposes, was seeking affiliation with Zion, and when he was found out and had to be removed, reviled me.

I have said all I want to say about that matter in LEAVES OF HEALING, Volume VI, Number 6.

The leader of this ridiculous so-called secession which is alleged to have taken place from Zion is such a man. He was expelled from Zion because he wanted a divorce which the Scriptures would not permit, and dared to continue attentions which no gentleman or Christian should offer to a lady, unless he could marry her. Zion will never permit such a man to be a minister within her borders. (Amen.)

If such a man as that is to lead a secession from Zion, then I am very grateful to God that the only kind of a secession that can be led away from Zion is a secession of those who, like him, have all gone to the Devil. He can lead no other kind of a secession.

Now I come back to my point. It may be a presumption, but I believe that it is a God-given conviction that the condition of these two classes is easily set forth and is shown in Zion.

The Virgins are all true Christians, because that word virgin indicates purity.

They all desire to meet the Lord.

ALL TRUE CHRISTIANS DESIRE TO MEET THEIR LORD.

If anybody does not wish to meet the Lord, it is because he is ashamed to meet Him. He is afraid, and there is something wrong which has not been put right.

All Christians are willing to meet their King, and the whole ten go forth; five of these are wise, and five are foolish.

The foolish like the wise have torches.

A torch has attached to it an oil receiver.

You know a good deal about that, for some of you have done lots of that fool torchlight procession business for the Devil about election time.

What is the torch? What is the vessel? And what is the oil?

They all have the light which God has kindled in their hearts. They all see Jesus as their Saviour. They have all been cleansed in spirit. They are Christians in spirit. But one-half of them have learned something more. They have learned that man is a tripartite being, and that he has not only a spirit, but he has a soul, and he has a body. They have learned that God in Christ and by the Holy Ghost saves not only the spirit, but the animal soul and the living body, and fills them with His Spirit in every part of their being.

They therefore are the wise. The spiritual enlightenment which God has given to them is the evidence of a new birth.

They are all born of God, but the Wise have the Holy Spirit in the Vessels of their Bodies. This Light is to shine in the living bodies, living souls and living spirits of redeemed men.

The spiritual light i s to shine through the animal life, through the physical life, so that a man or woman in Christ shall be a burning and shining light, wherever they go.

This is the condition of the Wise. They therefore seek from God before they start out to meet their Lord, that the Holy Spirit shall fill not only their spirits, but their souls and their bodies; so that there may be a great supply of the Divine Presence and Power in their being.

This is the teaching of Scripture:

Your bodies are designed to be Temples of God.

If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness.

Light, light, light! Do you know anything of that Light? "Oh, you mean some abstract idea of light. Do you mean intellectual light?

No, I do not.

"Do you mean physical light?"

No, I do not.

"Do you mean psychical light?"

No, I do not.

"What do you mean?"

I mean God. God is Light, and in Him is no darkhess at all. You must have God Himself within you—the Life of which is Light.

The Life is the Light, not the light the life.

In Him was Life; and the Life was the Light of men.

If we have Him, we have that Light, because we have that Life.

Friends, this is the teaching of Zion.

You must have the Spirit of Life in your spirit, in your soul and in your body.

You must part with your natural and receive a supernatural.

You must part with the physical and receive a spiritual.

You must part with the intellectual and receive a Divine Wisdom, which is all implied in that word "Oil," because

THE OIL IS THE HOLY GHOST.

That Oil must be that which, when the Breath of God breathes upon it, and the Fire of God is imparted to it, will burst out into the blaze of glory which will illuminate your whole life and the lives of all humanity.

This is the parable. The virgins who are wise believe not only in Salvation, but in Healing and in Holy Living.

They believe that spirit, soul and body were included in their redemption. They receive the Holy Ghost, and in the Power of the Holy Spirit they go forth.

There are a great many who know nothing about the Holy Ghost.

They want to go home to dinner. They would rather have pig. They would rather have liquor. They do not desire to be clean. They do not desire to be wide awake.

Zion must be pure. Zion must be clean. The Holy Oil will not flow in the bodies of an unclean people. Therefore you must be healed. Therefore you must be cleansed.

You will not be ready for the Coming of the King until your souls and bodies as well as your spirits are cleansed.

Hence I demand, as God's Messenger, that you shall hear the Voice which tells these Good Tidings to Zion, Behold, your God! Behold, the Bridegroom!

That is Zion's Midnight Cry. Behold in Jesus Christ the Bridegroom. Go to your Bridegroom for all that you need.

You are poor. You are ignorant. You are blind. You are naked, and only your Bridegroom can cleanse you, clothe you, bless you, and prepare you to be pure and holy—His Bride.

When through His grace, by the Power of the Holy Ghost, you are thus prepared, then your Bridegroom will come to meet you in Visible Presence, and take you out of the world, and the door will be shut.

Hence my cry: the Cry of Zion at the Midnight Hour, is, Get Ready!

Get ready, not only your spirit, but your soul, and your body.

Let nothing stand between you and getting ready.

If your wife stands in the way, leave her behind. If she is determined to look back to Sodom, it is a pity that she will, but let her stay. "Remember Lot's wife."

Look not in all the plain for any place where you can stay.

The Cry is going out, "Tarry not in all the plain!"

If you have a wife or a daughter, a son or a husband who is not fleeing to the mountains, go you ahead. God will not con-

damn you. You have no right to be left behind, because they will not come.

Do all you can to bring them, but do not stop.

If they say, "Wait. Let me go back. Let me see whether there is not a way for me to go back into the world again, into Sodom, and into sin," do not wait.

JESUS SAID, "REMEMBER LOT'S WIFE."

She looked back, and she never was able to look any other way, for the rain of that awful tempest overwhelmed her, and she stood there transformed, shining in the sunlight when the storm had passed, like a pillar of salt.

It was her death-winding sheet. Her unbelief encompassed her with that death that will come to every one who looks back.

I do not dare to look back. I do not desire to look back, except as the year closes just to take a brief retrospect, and say, Thank God for all that He has done.

I desire to look forward and to Go Forward.

I want tonight to point to that Pathway which lies between these waters, and to tell you there is no other way in which you can find the Promised Land on earth or in heaven but by going right down there through that sea. If you are afraid, stay where you are and the Egyptians will have you.

They have a right to you, and when they have taken you, may they make you work hard in their tread-mills. I will never pity you. I will never pity any who willingly draw back into perdition. They deserve the doom which God utters—"*Perditum!*"

Now once more the Pathway lies between the raging waters of the sea Zion's Cry to you in this Midnight Hour is, "Yonder, beyond on the other side of the Sea, stands your God."

Why do I know it? Because the Cloudy Pillar has passed through the Sea, and it is shining on the other side. You must follow where God leads in the Pillar of Cloud by day, and the Pillar of Fire by night.

CALL.

All who are willing to follow where God leads, stand and tell Him so. (Apparently all arose.) Thank God. I believe that is every one.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Prepare me by Thy Spirit that my light may not go out; that I may be ready when the Bridegroom comes; that my soul and my body, as well as my spirit, may be illuminated and be quickened by the Holy Ghost. Prepare me to obey Thee; to go with the ransomed hosts over that Pathway through the Sea, through the Desert into the Promised Land, believing that Thy Life is mine on earth, and mine in heaven.

Give me grace wherein I have sinned against others. Make me truly sorry. May I truly repent, fully restore and do right to all men, trusting in Jesus only as the Way, as the Truth, and as the Life: for He is God's Way.

Help me now to be with Thy people in their communion on earth, in their toils on earth, and in their reward in heaven, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?
Answer—"Yes."
Dr. Dowie—Will you live it?
Answer—"Yes."
Dr. Dowie—May God help you.

RECEPTION OF NEW MEMBERS, ORDINATION OF NEW OFFICERS, AND ORDINANCE OF LORD'S SUPPER.

The General Overseer then gave the right hand of fellowship to nearly one hundred candidates for membership in the Christian Catholic Church. Nine officers took ordination vows and received the laying on of hands for the Holy Spirit, for the work of the ministry.

Then over two thousand Christians partook of the Lord's Supper, the General Overseer administering the ordinance.

The meeting was then closed with the following

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be perserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you and all the Israel of God everywhere, forever. Amen.

ZION'S HOLY WAR.

PRELUDE—ZION'S WITNESS AGAINST AN UNCLEAN, UNGODLY AND CRIMINAL PRESS. SERMON—ZION'S WITNESS AGAINST THE MODERN SCRIBES OF THE DAILY PRESS.

ZION and her General Overseer and the newspaper press of Chicago have been continuously at war for nearly ten years. The fighting was begun by the papers. Their columns have reeked with filth and falsehood against Zion and, with only one notable exception, have studiously avoided mention of a single one of Zion's countless good deeds, or a solitary fact regarding the great work in saving, healing, and cleansing humanity which God is doing through Zion.

The Press suppresses truth, as well as generates falsehood, concerning Zion.

Put thus upon the defensive during the greater part of this fight, Zion has merely met the attacks and, by the power of God's Spirit, has overwhelmingly repelled them. So complete have been her victories that the Press is now very largely discredited by the more intelligent of its readers, not only in its reports regarding Zion, but also throughout its pages.

But the time had come when Zion must go forward in aggressive, offensive warfare against this great evil. Hence, during the second week in December, the General Overseer spoke on an average of once each day, in the various Zion Tabernacles throughout the city, exposing the unutterable filth, the absolute unreliability, the actual thieving, and even complicity in murder, with which the Press, both secular and "religious," was guiltily connected, especially by the use which they, for money, permitted tricksters and criminals to make of their news and advertising columns.

It was a splendid series of addresses, opening the eyes of the people to crimes which are committed every day in the advertising columns of the Press. In the reports which follow,

they have been greatly condensed, only the main facts stated in each address being given, many of the General Overseer's illustrations and explanations being, necessarily, omitted.

A. W. N.

MORNING SERVICE.

West Side Zion Tabernacle, Lord's Day Morning, December 10, 1899.

The meeting was opened by singing Hymn No. 425.

The thirty-fifth chapter of Isaiah, the Psalm of Salvation, Healing and Holy Living, which is known and loved by all in Zion and has been repeated in concert upon many occasions by thousands upon thousands, was repeated together by all present. Prayer was offered by Dr. Dowie, at the close of which the Scripture lesson was read from the twenty-third chapter of Matthew. Dr. Dowie said:

We have felt in this Three Months' Holy War that we did well to confine ourselves largely to attacks upon things which were evil.

DESTRUCTION OF THE BAD MUST PRECEDE CONSTRUCTION OF THE GOOD.

Some day when the story is told of what God has wrought far and wide through these attacks, it will be seen that this pulling down of the strongholds of sin and Satan has been the means of setting free vast numbers of people who have been in the Devil's prison. The only way to build up the Kingdom of God is, first of all, to destroy the kingdom of the Devil.

The Devil only desires to be let alone.

He cries out in Chicago, "Leave us to make all the drugs we like, and to poison the people just as we please! If you won't smoke yourself, why don't you let a fellow alone, and let him have all the tobacco he wants, and all the liquor he wants? Let us alone." That cry, "Let us alone," is always the Devil's cry. But we do not propose to let the Devil alone. When we are attacking the newspapers, we are doing the Lord's work. Hence we are going after the Devil's printers. We have a distinct plan in all this. We destroy only to build, and we will one day build a clean newspaper press.

The tithes and offerings were then received.

ZION'S WITNESS AGAINST THE MODERN SCRIBES OF THE DAILY PRESS.

Dr. Dowie then delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto all here, oh Lord, my Strength and my Redeemer.

The thirteenth verse of the twenty-third chapter of the Gospel according to St. Matthew:

TEXT.

But woe unto you, Scribes and Pharisees, hypocrites! because ye shut the Kingdom of Heaven against men.

Zion would have no witness at all against the daily Press if it were not shutting the Kingdom of Heaven against men.

Like a great many other things which have been good, and are now bad, the daily press is the outcome in reality of the work of the Church. Amongst the first books which were printed were portions of the Bible, and the desire to read God's Word, on the part of the common people, gave a great impetus to improved and less costly means of printing.

The Devil quickly takes hold of a thing which is good and perverts it. The Devil, seeing the tremendous power that the Press would be, has today captured it to such an extent that, while the Word of God is still multiplied, the daily newspaper Press has become the engine of the Devil to a terrific extent. The Devil is ruining many, spirit, soul and body, through the news, and especially the advertising, columns of the Press.

THE PRESS IN LEAGUE WITH CRIMINALS.

In Madison Street, here on the West Side of Chicago, is the very paradise of fortune-tellers, clairvoyants, chattel mortgage sharks, and money-lenders. The newspaper Press is in league with these people.

If I were the mayor of this city, I would take these fellows by the scruff of the neck and put them in prison and make them answer to criminal charges, for aiding and abetting thieves and impostors, for a money consideration.

The Press gets a division of the spoils from all these scoundrels, in return for advertising them.

The Press in itself is not a bad thing.

When we get to Zion City God will help us to issue a daily paper in due time. I have not the slightest doubt that a daily paper, written in the interests of the people, and written by godly men, a clean paper, will command the interest of hundreds of thousands of clean men and women in this city and land.

There are in this city, probably, at least three-fourths of a million people to whom the daily newspaper, German and English, is their Bible. Hundreds of thousands never read the Bible, never pray, and never praise God.

Think of the poor, little, miserable boys selling papers, smoking cigarettes, cursing and swearing; little thieves, seven, eight, nine and ten years of age. They feed upon the papers. They have just enough education to read, and they feed on that filth. Pray for us in this matter. It is a large matter.

I now want every one of you who have given your hearts to God and will reconsecrate yourselves to God, and those who have not given themselves to God, to arise and ask God to give you the grace you need.

All who desire to give themselves fully to God, stand. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me Thy Holy Spirit, that I may do right to any whom I have wronged; that I may confess my sin and put my sin away, and that I may be delivered from sin for the sake of Jesus, the Lamb of God who taketh away the sin of the world. Take away my sin. Give me a clean heart and a right spirit, that I may serve Thee, and Thee alone, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Will you live it?

Audience—"Yes."

Dr. Dowie—Then God will bless you.

The meeting was then closed with the following

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

AFTERNOON SERVICE.

SERMON—WHO CONTROLS THE NEWSPAPERS—GOD OR THE DEVIL?

Central Zion Tabernacle, Lord's Day Afternoon, December 10, 1899.

A very large congregation was assembled.

The meeting was opened by singing Hymn No. 116:

There's a royal banner given for display
To the soldiers of the King;
As an ensign fair we lift it up today;
While as ransomed ones we sing.

CHORUS—Marching on! Marching on!
For Christ count ev'rything but loss;
And to crown Him King, toil and sing,
'Neath the banner of the cross.

The General Overseer read from the Inspired Word of God in the Gospel according to St. Matthew, the twenty-third chapter, and two verses in the twenty-fourth, commenting upon them. He closed with the prayer:

May God bless the Words of His Son.

Prayer was then offered, the announcements were made, and the tithes and offerings received.

WHO CONTROLS THE NEWSPAPERS—GOD OR THE DEVIL?

Dr. Dowie then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

Dr. Dowie read from the forty-fourth to the forty-ninth verses of the eighth chapter of the Gospel according to St. John.

These words I place in the front of all I have to say, laying down the Divine principle that Jesus laid down when he said:

TEXT.

Every one that committeth sin is the bondservant of sin. . . . Why do ye not understand my speech?

The question today in opening this series of attacks upon the Ungodly and Unclean and Criminal Newspaper Press is this: "Who controls the newspapers—God or the Devil?"

Audience—"The Devil?"

Dr. Dowie—You have stated your answer before I had stated my side of the question.

All who in this room really believe that it is the Devil who controls the Newspaper Press of Chicago, stand to their feet. (Apparently all arose.) That is a remarkable sight. I do not think I need preach this sermon at all, so far as you are concerned.

Every one in this room who believes that God controls the newspapers, stand up. (Two arose.)

Do you believe God controls the newspapers?

Voice—"Yes."

Dr. Dowie—Then the Lord have mercy upon your ignorance, and enable me to remove it. (Applause.)

The fundamental question is, What is or is not the proof that a thing is controlled by God or by the Devil?

WHAT CONSTITUTES A PROOF OF CONTROL OF GOD OR OF THE DEVIL?

There is no doubt about how to answer if we believe in the Divine Principle which has been laid down by our Lord Jesus Christ in the words which I read to you:

Why do ye not understand My speech? Even because ye cannot hear My word. Ye are of your father the Devil, and the lusts of your father it

is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

The large morning and evening newspapers of Chicago are the *Tribune*, the *Inter Ocean*, the *Journal*, the *Times-Herald*, the *Chronicle*, the *Record*, the *Daily News*, and the *Evening Post*. As for the attempted resurrected *Dispatch*, it is beneath contempt. It was killed, it was buried, and sold off at auction. I prophesied it would be. Its editor was sent to prison for two years. A new little viper has appeared under the old one's name, which perished when its proprietor was in the penitentiary at Joliet.

If every proprietor of these nine papers which I have named got his deserts—I will not except even one editor who has been, occasionally, my defender and my friend—they would be in the penitentiary today.

But if I were to take all the Press at large, and not alone the newspaper Press, I would be compelled to say that there is another side to this question; a very beautiful other side. I hope to deal with it by and by.

Do not misunderstand me. My conflict is not with the printing press. The printing press is all right, and especially the printing press which turns out LEAVES OF HEALING. (Laughter.) They are first-class Miehle presses.

After comparing all the printing presses which I nave been able to see throughout the world, I have come to the conclusion that the very best printing press manufactured in the world is the invention and the manufacture of a Chicago man.

THE PRESS IS ASHAMED TO OWN GOD.

But to return to the newspaper Press. If the Press were controlled by God, would it be ashamed to own God?

Audience—"No."

Dr. Dowie—

Jesus, my Lord, I own Thy Name;
Thy Name is all my boast;
Nor wilt Thou put my soul to shame,
Nor let my hope be lost.

Ashamed of Jesus? That dear Friend
On whom my hopes of heaven depend?
No. When I blush be this my shame,
That I no more revere His Name.

Ashamed of Jesus? Yes, I may,
When I've no guilt to wash away;
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

Till then—nor is my boasting vain—
Till then I boast a Saviour slain,
And O, may this my glory be,
That Christ is not ashamed of me.

Does the Press of Chicago own the Lord Jesus Christ?

Audience—"No."

Dr. Dowie—Does it recognize the supremacy of Jesus Christ, the Son of God?

Audience—"No."

Dr. Dowie—Does it profess, even for a moment, to write in accordance with God's Holy Gospel?

Andience—"No."

Dr. Dowie—Does it for one single moment even tell its readers that if they will not serve God and do right, they cannot understand how to live and how to win eternal victory in life's great battlefield? No! No!! No!!!

THE PRESS OF CHICAGO IS THE MERE CREATION OF THE COUNTING-HOUSE.

Political parties are not the dominating influence in the Press.

I know one man in a certain town who is the proprietor of two newspapers; the one is the Democratic newspaper, and the other is the Republican. (Laughter.) And these papers pretend to abuse each other. There are many other similar instances, even in this city.

The political parties are but the constantly shuffled and very dirty cards of the political gambler, who is simply asking what will be for his party's present advantage. The political principles of the newspapers are the principles of those of whom Jesus said, "Ye seek Me, not because ye saw signs, but because ye ate of the loaves and were filled." These principles are seven in number—five loaves and two fishes.

I do not hesitate to say that there is not a newspaper in this city which will contradict me flatly tomorrow morning, in the statement that the Press is the mere creation of the man who has the money-bags.

The Press is the mere creation, therefore, of Mammon. Of all the dirty devils who ever came from hell, the spirit of Mammon, which will sell everything for gold, is the worst. (Amen.)

This is the crowning curse of the Press: that it is simply the creation of Mammon.

The man who for money has established a newspaper in Chicago is not dependent for the financial support of his newspaper upon the people. He may be in a measure dependent upon them for his circulation, but that is only in a measure.

After a paper has held a certain position for a time, it becomes the medium of communication between people, whether its editorial policy is liked or not. Then it will be maintained for that purpose, regardless of its political complexion. The people use such papers as they do street cars, from sheer neces-

sity, not from regard to the principles of the owners in either.

Who can tell in this city what the political principles of the *Record* and *Daily News* are?

These two papers are owned by the same man Lawson, a Congregationalist, the biggest liar that curses Chicago. His editors and his staff are the biggest liars that have ever cursed Chicago, unless it may be that the *Inter Ocean* has one on about a par with them. The lies they have told concerning Zion are too numerous to count.

The newspapers do not lead the people; they do not attempt to lead the people, except to lead them astray, as they do about Zion. They only wait to see in which direction the people are going, then they go that way. If the majority came towards Zion tomorrow, they would discharge every one of these fellows who spoke against Zion, and put in an editorial to this effect:

"We deeply regret the mistakes which have been made by our editorial writers and reporters hitherto concerning that very remarkable man, John Alexander Dowie, who is an honor to Chicago." (Applause.)

Then they would pitch in and praise me until I should be ashamed of it. I do not think they will for a while, because I have a whip for their backs, and I shall use it freely.

Just let me say in passing that I should consider the praise of such papers would be a disgrace to myself.

THE ADVERTISERS THE REAL POWER WHICH CONTROLS THE PRESS.

The real power, then, is not merely in the money which establishes the paper or the money which buys the copies of that paper upon the streets. Are you under the delusion that the one cent which you pay for the *Daily News* is any consideration at all to its proprietors? They do not care a snap about it. They have to pay to the agents who handle the paper about half a cent. Probably all they get out of it is less than one-quarter of a cent.

Do you think that a quarter-cent pays for the printing of sixteen, or twenty, or twenty-four pages of paper?

Do you think that it pays for the reporters, editors, and for the telegrams that come from all parts of the world?

Two or three hundred thousand quarter-cents is only from five hundred to seven hundred and fifty dollars. What a pitiful sum it is compared to the enormous expenditure! It would not pay for the paper, let alone printing and all the editorial and reportorial work.

It is the advertising columns which pay. Therefore, the large dry goods houses of this city are among the first to control the papers. Marshall Field, the Fair, and the Jews all down State Street control the papers.

They go to these papers and pay for sometimes more than an entire page a day.

A journal published in the interests of the papers of this country said the other day that the *Record* and the *Daily News*, with a combined circulation of four hundred thousand, charged eight hundred dollars per day for one page.

At eight hundred dollars for a page for six days in the week, the advertising bill would be about four thousand eight hundred to five thousand dollars a week. For fifty-two weeks in the year it would be $260,000.

Do not such advertisers control that paper? The editor must do exactly what these advertisers want.

ADVERTISERS HAVE CALLED A HALT ON THE ABUSE OF ZION BY THE PRESS.

The business offices of some of the papers have been hearing lately from the advertisers. Many advertisers have been saying to the business offices, "You keep your hands off Zion. Dr. Dowie's people are honest, they are thrifty, and their money is good money. We do not want any more abuse of the Doctor." (Applause.)

That is one reason why some of the papers are giving it up altogether. Others are trying to drop it.

They are like the Irishman who got hold of the tail of a snake, and did not know how to let go. (Laughter.) It was difficult to hold on, and it was dangerous to let go.

Some one may say, "Doctor, can you prove that?" Oh, yes. I only speak of what I know.

The vice-president of a certain bank told me a little incident which shows the trend of affairs. He said, "I said to a representative of the *Record* who called upon me, 'I do not know whether I care to have any business with you?' 'Why?' said the *Record* man. 'Because,' I said, 'you are acting abominably. Go away. Come back and see me after I come back from this visit I am going to pay to a good man whom you are abusing.' When I came out of the office, I found waiting at the elevator the *Record* man, who said, 'Mr. ———, will you please tell me who it is the *Record* is abusing, whom you say is a good man? Perhaps I can put it right.'"

The gentleman was on his way to my office of his own accord, not because I asked him to come.

He said, "I am on my way to see the Rev. John Alexander Dowie. I have a business proposition to make on behalf of myself and others interested in a large property in this city. If the Rev. Dr. Dowie will take up that business proposition, we shall all be happy men, because we know that he can carry that thing out. He is a good business man, and a good man. If you do not stop that infernal nonsense in the *Record*, we

will all come down upon you like a thousand of brick." (Applause.)

I noticed that for four days there was not a wicked word about Zion in the *Record*. (Applause and laughter.) But there have been two or three little lies since then.

The newspapers of Chicago are exceedingly sensitive organs. They are not sensitive in the brain, they are not sensitive in the heart, but they are sensitive in two other places—the belly and the pocket. (Laughter and applause.)

I despise a press which rests upon its belly and its pocket

THE PRESS MAKES FINE PROMISES.

The press has started with great talk. One prominent editor quoted Scripture in his first editorial. He told us that "whatsoever things were true, whatsoever things were honorable, whatsoever things were just, whatsoever things were pure, whatsoever things were lovely, whatsoever things were of good report; if there were any virtue, and if there were any praise," he would publish these things. Yet he is the biggest advertiser of clairvoyants and fortune-tellers in the whole town, and they are like the Devil their father, "there is no truth in them."

He has been a coward. I waited for him to stand up for Zion and for myself.

He knows that I am true. But he is afraid of his constituency. May God knock the cowardice out of him. He would be a good man if he were not a coward. (Laughter.)

I have struck the foundation of the whole thing. The Press s conceived in sin and born in iniquity. Where is the iman who said that the Press was honest? Do you say it still!

A Voice—"Yes."

Dr. Dowie—You do. Then you must belong to the Devil, sure. (Laughter.) Do you say that a press that is born of Mammon belongs to God?

A Voice—"Yes."

Dr. Dowie—Then you must belong to the Devil, or you are too ignorant to understand any question.

The reporters themselves have confessed that they knew better than they wrote. There has not been a reporter of the Press for the last few months who has been abusing me and lying about me, who has not been sick of his task. They have said that they only did it because they were told to to do it. But those men and women—for some of them are women—would better have had a millstone hanged about their necks and been cast into the midst of the lake than to have lived to be liars like that.

It were better for a man or woman to work their fingers to the bone, and earn only a meager living, than to stand up and belie God's minister.

SIGNIFICANT CONFESSION OF A REPORTER.

One of my friends said to one of the reporters the other day: "You know that you are writing lies about Dr. Dowie, and that if you wrote the truth, the Doctor would stand in a very different position before the people, so far as the papers are concerned."

"Why," he said, "if we reporters were to tell only one-half the truth which we know about Dr. Dowie which is favorable to him, there are no Zion Tabernacles which would hold the people." (Applause.)

The time is coming when, God willing, we shall build a place which will contain about seven times the audience which is here today.

I know that God will conquer in this War. We shall change the tone of the Press by capturing the Press, and putting into it by and by the men who will use the Press for God. (Amen.) God grant that shall come speedily. (Amen.)

CALL.

Every one who is of my opinion: that the Press belongs to the Devil, stand to your feet. (With but few exceptions, the entire audience arose.)

All who desire to give themselves to God, also stand to their feet. (Nearly all stood.)

I notice that the people who keep seated neither want to give themselves to God nor to tell the truth about the Press.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me Thy Holy Spirit, and enable me to trust Thee; to do right; to confess to those whom I have sinned against; to put every wrong right to the utmost extent of my power. Give me power to trust Jesus, the Lamb of God who taketh away the sin of the world. Take away my sin. Take away all fear from my heart. Make me brave. Make me strong to do right, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

The Doxology was then sung.

The meeting was closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the

grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

EVENING SERVICE.

SERMON—CHRIST AGAINST THE VIPERS OF THE PRESS.

South Side Zion Tabernacle, Lord's Day Evening, December 10, 1899.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

Our Lord Jesus Christ used these words in the thirty-third verse of the twenty-third chapter of St. Matthew:

TEXT.

Ye serpents, ye generation of vipers, how can ye escape the judgment of hell?

Our warfare is not with the Press in general. Printing presses are an exceedingly good thing, and I am thankful for them. For five years and two months I have been able to use the printing press every week in the printing of LEAVES OF HEALING and A VOICE FROM ZION. We have sent forth many millions of pages, not only in the English tongue, but in others. We have now a Dutch and a German edition, and are planning a Scandinavian, and presently a French. By and by we shall arrange for Chinese and Japanese editions.

We hope to be able to publish LEAVES OF HEALING in every land to which Zion goes, and that will be every land beneath the sun, very soon. We have representation in all the great divisions of the world: Asia, Africa, Europe, Australia, America, and the Islands of the Sea. But the vipers of the daily newspaper Press are brought up here tonight for discussion.

The Lord Jesus, when he spoke concerning evil men, did not keep back the expressions which described their real nature: poisonous and deadly as the death adder, wretched vipers. The Press is established by Mammon, the most unclean of all the demons who ever came out of hell. The lust for gold is connected with all crime, and "the love of money is the root of all evil." The politics, the religion, the social ethics of the Press are entirely dependent upon the directions which are given in the counting-house.

THE CHICAGO PRESS HAS ALWAYS BEEN AGAINST ME.

I have never had once in this city a perfectly correct report in the daily Press of anything I ever said publicly.

I have spoken, since 1893, to audiences which would average at least four thousand every week. That would be an aggregate, in six years, of nearly one million and a half of persons.

Yet the Press has reported again and again that I have been driven from the city at the very time when they knew that I was addressing in the Chicago Auditorium an audience every Sabbath afternoon that averaged from three thousand five hundred to six thousand persons.

The *Tribune* set upon me in 1890 and declared that I was an adventurer; that I was a wild and ignorant man who did not weigh his words, did not understand how to speak, and that I must be driven out of this city.

The Press in this country fought me because I had dealt Rome some hard blows, and because I had been fighting Freemasonry.

In addition to that, I was antagonistic to liquor, to tobacco, to swine's flesh, and to everything that was unclean.

So you see when I came here the very pigs in the stockyards squealed. (Laughter.)

I was expected to meet with a very warm reception, but I did not. I met with what was more effective.

THE PRESS IN CHICAGO FIRST BOYCOTTED ME.

The editors of this day are not half as smart as Joseph Medill, who said that the only way to do with me was to boycott me.

At first he attacked me, but I soon silenced his attack.

That boycott lasted from 1890 until well along in 1894. It was broken by H. H. Kohlsaat, then proprietor of the *Inter Ocean*, who sent Capt. Campbell, a member of his staff. He reported the wonderful things he saw at Zion Tabernacle No. 1. Mr. Kohlsaat was very much surprised, and sent another person to verify it. Then he sent a person to take sketches, then a long illustrated article was published, and the boycott was broken.

We have reason to be thankful to Mr. Kohlsaat for that, and for several articles during the persecutions of 1895.

The other papers continued the boycott, but as the years went on they saw that Zion had got beyond them. Then all the powers of hell gathered together, and the year of persecution followed.

Dr. Dowie here outlined the history of that year, 1895.

For that entire year the Press maintained a constant fire of the most ridiculous and scandalous falsehood and calumny upon us.

You would think that I was the biggest ruffian of the time, and that we had hundreds of deaths, and that we threw the bodies out into the snow.

But the boycott did not work, and the lying did not work, and the Press with their multitudinous lies did not work; because, after all, a man's life speaks for itself.

God fulfils Himself in many ways. No matter what people may say, the truth goes on, and the lies perish.

We have seen every one of our official and editorial enemies of that year swept away, most of them into the grave; the others out of political power.

Then there was another long period of silence on the part of the Press, during which Zion grew very rapidly.

Then came this late fight, which began months ago with the case of Mrs. Flanders, who died in a Public Hospital, and whose death they endeavored to fasten upon Zion.

They did not offer to arrest me, but they arrested one of my Elders and one of our Zion nurses. They expected to get at Dr. Dowie through these people.

But Zion stands behind all her people.

Every dollar in Zion is there to stand by Zion's people. We got them quickly out of prison, where they had been put in murderers' row, and gave $10,000 bail for their appearance.

The Grand Jury threw out the case against them with contempt.

This is the story of scores of similar cases, loud charges of heinous crime, and then—silence, because the lies could not face a Court of Record. We have gone right on. There has not been a day, a week, a month, in these years from 1890 until 1899 in which we have not had the unrelenting opposition of the Press, either boycotting or lying.

Where are they?

WE HAVE BEATEN THE PRESS ON ITS OWN GROUND.

One man has licked the whole outfit. (Amen.) They know it.

If God had not been with us, their lies would have been enough to have sunk us again and again. The people knew that they were not true in the late attacks. For instance, they told a sensational story in great detail about my alleged brutal treatment of a dying child in Harvey, Illinois. At that very time I was at Mrs. Dowie's home, in Michigan, one hundred and thirty miles away.

The newspapers told the people that I had robbed a poor widow of thousands of dollars. Her son, a noble young fellow, wrote a letter branding the whole story as utterly false: for I had paid the uttermost farthing, and had helped the widow and the fatherless.

The *News* published a report that a minister, Dr. Gentry, had delivered a most eloquent speech against me. Dr. Gentry wrote me a letter, saying that he had not said a single word of all that speech; never thought it. Yet they never contradicted their lying report. Every word had been fabricated.

So the Press has lied, and the proof of their lying is that I stand with the blessing of God upon myself and Zion.

Yet they will not be fair.

All that you will read about this address tomorrow, if you read anything at all, will be that Dr. Dowie delivered a very coarse, rude and foolish address in which he abused the Press.

They are a pack of cowards, liars and thieves.

Shakespeare had a character who speaks somewhat like this:

He who steals my purse steals trash.

. . . . . .

But he who filches from me my good name
Steals that which not enriches him, but leaves me poor indeed.

But I cannot prove that they have really injured my good name in the long run.

The Chicago Press is too well-known to hurt me.

They have disgraced the fair name of the city.

I hope that God will give me grace to keep on with this fight until the people shall demand the truth of the public Press.

I am not afraid of the truth, and I am not afraid of lies.

I AM FIGHTING TO GET A CLEAN NEWSPAPER PRESS.

I am fighting the battle against these Vultures of Literature with the Little White Dove, which God is increasing every day. Within a short time it will have the largest circulation of any religious paper in the United States.

When we get to Zion City, we will have a *Zion Morning Sun* and a *Zion Evening Star*. Then we can whip these daily papers by simply telling the truth.

It will be refreshing to get a paper of which you can believe that every word is honestly written. Zion's presses are God's presses.

Even now LEAVES OF HEALING is being read on every continent.

All who desire to be right with God, stand up and tell Him so. (With few exceptions, all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me Thy Holy Spirit that I may trust Thee, serve Thee, and do right to all whom I have sinned against, for Jesus' sake. Amen.

Did you mean it?

Answer—"Yes."

Dr. Dowie—Then live it.

The meeting was then closed with the following

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our

Lord Jesus Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Love of God the Eternal Father; the fellowship of the Holy Ghost, the Comforter; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

MONDAY EVENING SERVICE.

SERMON—THE HYPOCRISY OF MANY "RELIGIOUS" NEWSPAPERS.

Central Zion Tabernacle, Monday Evening, December 11, 1899.

The meeting was opened by singing.

Dr. Dowie read a few verses from the Gospel according to St. John, eighth chapter.

Prayer was then offered by Dr. Dowie

The offerings were then received.

Dr. Dowie delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

TEXT.

Every one that committeth sin is the bondservant of sin.

I cannot begin to find time to read and answer a tithe of the ludicrous lies of the "Religious" Press. You might think I pay a good deal of attention to them. It is only one out of a thousand that I pay any attention to.

In this connection I call attention to my Reply to Dr. Gray, of the *Interior*, which is very full (LEAVES OF HEALING, Volume V, Number 22, page 414); to my Reply to the *Ram's Horn*, which is a part of my discourse in Reply to Mr. Moody (LEAVES OF HEALING, Volume V, Number 24, page 457); to my Reply to the *Epworth Herald* (LEAVES OF HEALING, Volume V, Number 36, page 689), and other papers.

Tonight I desire to deal especially with the advertising columns of the so-called religious papers of Chicago, and to show you the absolute hypocrisy of these papers. The advertisements in many cases are the most apparent pieces of imposture.

For instance, I have here a number of extracts from what I call the *Goat's Horn*, but which calls itself the *Ram's Horn*.

THERE ARE MANY LIES ADVERTISED IN THE "GOAT'S HORN."

This wretched paper has professed to be amongst the most advanced in demanding holy living and a high-toned piety, and in reproving the churches.

LEAVES OF HEALING has thirty-two pages, and you cannot find a single line of that paper which any man has paid for.

What is the case with the *Ram's Horn?*

Out of an average of twenty pages there are frequently nine solid pages of advertisements.

I will read some of them referring to "quack" remedies.

Growing thinner and thinner till you get down in bed.

There is a picture of a lady who looks so beautiful, and then she got thinner and thinner, and there she is in bed. (Laughter.)

Weak lungs and wasting away the bane of womanhood.
The famous S—— Treatment, curing thousands in every State.

Then here is the statement:

SPECIAL NOTE.—The S—— Treatment is medicine reduced to an exact science, and this is an honest, straightforward offer made by the world's most famous physician. All readers of the *Ram's Horn* anxious regarding the health of themselves, children, relatives, and friends, can have Four Free Preparations, with complete directions for use in any case, by sending full address to Dr. S——, New York City.

This thing is the biggest fraud and humbug. You write in for four preparations, and secure a course of treatment which simply impoverishes you, making you worse all the time.

Here is another:

Cure Drunkards.

The patient does not need Jesus Christ.

A woman cured her husband simply by putting something into his coffee. This remedy you can have "free." So kind and benevolent and generous are the people who advertise that they take pains to spend hundreds of dollars a week in order to give something "free."

It is all a lie.

Here is another:

Three Dollars a Day, Sure.

That is a lie, sure.

Lady or man wanted to travel and appoint agents. Sixty dollars per month salary and all expenses.

I know of the man who puts that advertisement in. He is one of the biggest thieves in the city.

Here is another imposture:

For $5.85 you will get—

A seventeen-jeweled adjusted, patented regulator, stem wind and set, National Special. Ladies' or Gents' size. Warranted twenty years. Genuine American movement in 14k. gold plate hunting case, elegantly engraved. Fit for a king. No better watch made. Must be seen to be appreciated Special offer for the next sixty days. Send your full name and address, and we will send this watch C. O. D., with privilege to examine. If found satisfactory, pay agent $5.85 and express charges.

Does anybody in the world believe that the *Ram's Horn* advertiser is going to give you $25 worth for $5.85?

Here is a quack advertisement:

My Mamma Wants To Tell You Something. Trial Package Free.

Then here is a preacher's discovery:

Fifty Thousand Trial Packages Free.

Here is another statement:

To Boys and Girls. We are giving away watches, cameras, solid gold rings, sporting goods, musical instruments, and many other valuable premiums to boys and girls for selling eighteen packages of Royal English Ink Powder at ten cents each. Every package makes fifty cents' worth of fine ink. We ask no money—send your name and address, and we will forward you eighteen packages with premium list and full instructions. When you sell the Ink Powder, send the money to us and select the premium. This is an honest offer. We trust you. Don't lose this grand opportunity Write for the outfit today.

Do you believe that they are "giving away" these things?

Voices—"No."

Dr. Dowie—Here is another:

Free Opium, morphine, cocaine, laudanum, liquor habit cured. A treatise giving full information of a never-failing, harmless and permanent home cure, mailed free on request.

I was recently informed that a certain man who advertises a "cure" of this kind is himself a victim to morphine.

RAM'S HORN CALLED TO ACCOUNT FOR FALSEHOOD.

I call the *Ram's Horn* to account for this. They represent me here in a caricature.

They call me a "divine quack delusion." In order to defend all their advertisers they set me up on that platform with a placard on my breast as follows:

I AM THE ONLY AUTHORIZED DIVINE HEALER.
ALL OTHERS ARE FRAUDS.

On the platform is another placard:

NO PAY, NO CURE.

Did you ever hear me say in my life that I was a Divine Healer?

Voices—"No."

Dr. Dowie—Who is the Divine Healer?

Voices—"Christ."

Dr. Dowie—Did I ever announce on that platform that I charged for praying with the sick?

Voices—"No."

Dr. Dowie—That is a deliberate, wicked and wilful lie, for I have never at any time, in any place, charged any person a single cent for my services which I have ever given them, as God's minister, in praying for their healing.

Let the *Ram's Horn* produce its proofs for this, or admit itself guilty of a disgraceful libel.

When a man gives for ten years to God's work ninety-seven and one-half per cent of all his income, as I have, it is a mean thing for a religious paper to say that he is praying for the sick for money.

I brand the *Ram's Horn* as a wicked liar in publishing this cartoon.

I desire to read another advertisement which shows how its proprietors prostitute that religious paper to evil uses:

LUCKY RING FREE.—A harbinger of good fortune and a dispeller of evil, made from a genuine Horseshoe Nail, nickeled and finely finished, sent free with our new mammoth catalogue of over 3000 bargains for six cents to cover postage. R. H. —— & Bro., Dep. 74, 67 —— Street, New York.

How can this paper be one which God can bless and approve whilst it advertises this ridiculous lie?

The *Ram's Horn* has come down to advertising the six-cent fortune-teller. (Laughter.)

This word "FREE" stares at you from nearly all these advertisements. Here is one, for instance, just before I pass:

To ladies and girls, a solid gold-plated chain bracelet is given free.

When you come to examine the advertisement, you find you have to sell something to get this thing which is "given free," and the toil involved more than covers the value of this miserable "solid gold-plated chain."

A GOOD RELIGIOUS PAPER CAN BE PUBLISHED WITHOUT ADVERTISEMENTS.

Some say, "Oh, you cannot establish a religious paper, you cannot get the truth of Christianity to the people by means of a paper, unless you insert worldly advertisements."

Let me tell you a little story.

When I determined to establish LEAVES OF HEALING, in 1894, I did not have $300 available for printing, a sum which would not begin to pay for the paper we use in one week in Zion Printing Works now.

But I established Zion Publishing House and began to print in the United States, LEAVES OF HEALING, the first issues of which were in 1888 published in Christchurch, New Zealand. In five years and two months that paper, in its present form, has grown steadily, and we have never printed one word or one line as an advertisement for pay.

We have doubled its size, from sixteen to thirty-two pages, and improved it in many ways, never increasing its price.

The plant and stock in Zion Publishing House the other day was valued by the assessors at $50,000. I would not sell it for $100,000. I would not sell my electrotype plates of the two

hundred and sixty-seven issues of LEAVES OF HEALING for $30,000.

There is not a better printed religious paper in the whole world today. (Amen.)

One of my uncles, who is an intelligent printer in Australia, said there was not a religious paper like it in the whole United Kingdom. We print it upon the most expensive kind of paper and send out five and six thousand copies a week for free distribution, and yet we have never gone to the World, the Flesh and the Devil to provide money, by advertising, to keep it alive.

God is not dead, and God does not need the advertisement of "lucky rings," $25 watches for $5.98, and quack medicines.

The rest of the so-called "religious" papers are just the same as the *Goat's Horn.*

This week's *Christian Advocate* tells of a "certain cure for piles," and other quack nostrums. It also says you can get from ten to three dollars for doing next to nothing, which is a wicked lie.

The *Epworth Herald* says you can have two dollars' worth of presents for fifty cents' worth of work. That is a lie. There is no business man who could afford to give two dollars' worth of presents for fifty cents' worth of work.

A LYING TRICK.

The *Herald* also advertises many patent medicines.

The *Advance*, a Congregational paper, starts with "Scott's Emulsion," goes on with "Morrison's Pills," and tells you dyspesia is cured by a quack medicine. It also prints this:

CONSUMPTION CURED.—An old physician, retired from practice, had placed in his hand by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections; also a positive and radical cure for nervous debility and all nervous complaints. Having tested its wonderful curative power in thousands of cases, and desiring to relieve human suffering, I will send, free of charge, to all who wish it, his recipe, in German, French, or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. N——, 820 Powers Block, Rochester, New York.

That is a downright lie. I do not know where the trick comes in, but I do not believe a word of it.

It also sings the praises of "Free Kidney and Bladder Cure."

Here is an advertisement in the *Advance* headed, "Girls Get Beautiful." (Laughter.) Another says:

We will give every girl or woman choice of five styles of 18k. gold shell band rings of Tiffany gem set (all warranted) for selling twenty packages of Happy Thought Chewing Gum at five cents a package. Send address; we mail gum; when sold send money; we mail ring. Return gum unsold.

Do you believe any such lie as that?

Voices—"No."

Dr. Dowie—The *Advance* does not believe it?

Here are advertisements of "Cure for Consumption," "Whooping-cough," "Watch and Chain Free," "Life Saved by Swamp-root. The wonderful new discovery in medical science. Sample bottle sent free by mail." "If you suffer from asthma, we want to send you free, by mail, a bottle of the famous Kola Plant Compound."

LYING STATEMENT REGARDING SIR MORELL MACKENZIE.

In one of the advertisements in the *Advance* it is claimed that Sir Morell Mackenzie, late specialist in throat diseases to the royal family of Great Britain, spoke in favor of a certain catarrh cure. That is a downright lie. Sir Morell died several years ago from an ordinary attack of bronchitis.

I have many advertisements from the *Christian Witness*, advocate of Bible holiness. It is one of the biggest sinners in that respect. It has pious statements about how to get holiness. For instance, here is one:

> Be ye holy for I am holy, saith the Lord.

Immediately next to it are these words:

> Piso's Cure for Consumption.
> Beecham's Pills and Popham's Asthma Cure.

The *Evangelical* has this heading:

> We will send $2.50 free to each of our readers.

That is a downright lie. When you go into it you find that they send $2.50 worth of treatment from Dr. F—— M——, in Chicago.

Here is a paper which says that $5 will be given for the name of a person afflicted with cancer.

I do not believe any such lies. There is a trick or scheme somewhere.

The *New Voice* has the same thing.

The *Baptist Union* also advertises these "free" things. It has pages of these lies.

The *Lutheran Evangelist* tells of a wonderful "free" catarrh cure.

I went through these columns to let Christian people in this and other lands know just what is going on in these so-called "religious" sheets.

THE CHURCH OF GOD IS SERVING THE DEVIL.

The Church of God is not content merely to go into bazars, and all kinds of nasty things in the way of oyster suppers and other filthy things.

I have a photograph of people belonging to a Church all dressed up like snake-charmers and clowns. The photograph was taken by themselves and sold for the benefit of the Church. People dressed up in their rags of the theatre!

Through these official papers, these various churches pander to the World, and the Flesh, and the Devil.

Can God's people any longer be affiliated with churches which do these things?

These papers are just simply the manifestations of downright hypocrisy.

If I could not publish and print a paper, and place it on its merits before God's people, I would not touch it.

This is becoming a fight between the Devil and Drugs on one side and God and Divine Healing on the other side, and the "religious" papers are on the side of the drugs.

No Church can fight this battle but the Church which stands as we stand today. I am glad that when we denounce this hypocrisy we do it with clean hands.

Even apart from Christianity at all, men who love their fellowmen are denouncing this quackery and lying. The chief inspector of public health in England said that four-fifths of the diseases from which the people in the United Kingdom were suffering were diseases that were created by the so-called remedies.

Through the lies of the preachers and the lies of the papers the people have fallen in bondage to drugs.

There is nothing left for us but to go on and be destroyers of these works of the Devil. There is no way of saving the people but by destroying the power of these unclean papers, which pretend to be religious. They are far worse than the secular papers, which do not pretend anything in that respect.

The apostate churches receive from these sorcerers hundreds, thousands and tens of thousands of dollars a year for advertising, and at the same time fight Divine Healing.

Now, all who desire to reconsecrate themselves fully to God, stand. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Continue to make me what I ought to be, in spirit, in soul, in body. Help me to do right, no matter what it costs. Deliver the people of God from the bondage of error, from the power of the apostate churches, and from the horrible drugs, and the wicked falsehoods which encompass them on every side. Destroy this corrupt Press in all its wicked forms. Establish a Pure Press, and help us to do our part, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the

grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

WEDNESDAY EVENING SERVICE.

SERMON—THE ASSOCIATED THIEVES OF THE DAILY PRESS.

West Side Zion Tabernacle, Wednesday Evening, December 13, 1899.

The meeting was opened by singing Hymn No. 141.

Dr. Dowie then read from the twenty-third chapter of the Gospel according to St. Matthew, beginning at the thirteenth verse.

Prayer was then offered by Evangelist Kennedy; also by Dr. Dowie.

The offerings were then received.

Dr. Dowie then delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

I desire to speak upon the Associated Thieves of the Daily Press.

I charge the editors, the reporters, the printers, and especially the proprietors who own the Press, with being a combination of robbers. The Press is used as a sandbag in the hands of a thug, as a green-goods counterfeit bill in the hands of a counterfeiter or producer of bad currency.

I charge them with being more deliberate thieves than even these, because they do it knowing the widespread and cruel consequences of their action.

FIRST THE PRESS STEALS CHARACTER.

The Press is the relentless thief of character. It cares simply nothing for consequences.

Men are sent out to report not what happens, but what never happens at all, and to write lies.

These lies are innumerable. Unless the men who are attacked are, by the Grace of God, stronger than these imps of hell and all their million tongues, they will quail before these wretches and give up the conflict.

But they steal money, also, deliberately They are companions of thieves.

I have in my hands tonight scrap-books, which I have caused to be prepared, containing extracts from the thieving advertisements.

These advertisements, numbering hundreds every week, prove the Press to be in league with thieves and murderers.

A THIEF WHOM THE NEWSPAPERS ADVERTISED.

A certain fortune-teller was arrested the other day for being an all-around swindler. He laughed at the police when they arrested him.

Here is what he is reported to have said:

SAYS HIS ART IS A SHAM.

CLAIRVOYANT UNDER ARREST.

Jesse Tourville Admits Telling Fortunes Because It Pays—Thinks a Charm Made of Baking Powder Brought His Present Trouble.

Jesse H. Tourville, the fortune-teller who was arrested on complaint of Mrs. Mattie Emerlich, 678 Milwaukee Avenue, who said she had paid him $500 for a charm which proved worthless, made a confession in the jail yesterday regarding his bogus profession. His brother, Chester A. Tourville, was arrested Wednesday night, and when Jesse called at the police station to see him Thursday night he, too, was arrested.

Yesterday morning Chester was discharged because Mrs. Emerlich said she had given him no money, but Jesse was claimed by the sheriff, who had an indictment returned by the Grand Jury charging the prisoner with swindling by making pretenses to fortune-telling.

GIVES THE SERETS OF THE TRADE.

Jessie Tourville discussed his "profession" as follows:

"There is a fool born every minute, and none die. A judge at Caseyville, Illinois, says that there is no law to protect fools and idiots, and those are the people who pay for charms. I do not know that I ever saw Mrs. Emerlich. I had so many patrons who bought charms that I cannot remember them all. But they cannot punish me for selling charms. You can buy them in department stores, and in any jewelry store you can buy a mounted rabbit's foot. The only difference is that I am a little higher-priced.

"I started out as a palmist, but most of the customers wanted to be gulled more, and so we accommodated them. If they wanted spirits, we could make them, and all of our customers were well satisfied with the spirits of the dead relative we furnished. Most of the women wanted charms. They think if they have charms they will be all right. I could make any kind of charm they wanted. Some of them—and they weren't so young, either—wanted charms to make certain men to fall in love with them. That was the favorite charm. And the men wanted charms for business, horse-racing and other things.

MAKES CHARMS OF ANYTHING.

"I would make a charm out of anything—dirt would make as good a one as any. Just fill up a little satchet bag with anything and tell them to wear it next to their hearts or about their necks and it would work. I made some out of baking powder because I had nothing else handy, and I guess Mrs. Emerlich got one of those.

"I never liked to deal with ignorant people. I wanted the smart kind, the ones who thought they knew more than I did, and I could do business with them. Besides, they have more money.

"One trick is played when the client wants to see the spirit of some dead relative. When the spirit comes out of the cabinet have the client

place a diamond ring on its finger. That works well, and the client, or as I say, sucker, seemes perfectly satisfied that the dead relative has the ring. That is a good trick and is easy.

BUSINESS CANNOT BE NEGLECTED.

"When my brother Chester was released this morning he said he was going back to the rooms at 565 West Madison Street and take care of our patrons. We have such a large business it cannot be neglected."

Now there is this scoundrel impudently telling this story.

I will now read to you Tourville's advertisement, which has been running for months in the *Tribune:*

Fee 25c. Fee 25c.

REMEMBER HE ASKS NO QUESTIONS.

HE CALLS YOUR NAME IN FULL.

For this week, ladies 25c, gents 50c.

PROF. TOURVILLE, clairvoyant and palmist, advises on all affairs pertaining to human destiny. Hours 1 to 9 P. M. daily and Sunday.

Is not the Press, which receives money for advertising such a man, associated with him in his robbery? If the swindler is to be punished, what of the paper which takes a part of his ill-gotten gains for advertising him?

Recently in this city a man has been exposed who has been stealing by pretending that he can give the people, on the investments that they leave with him, twenty-four per cent interest per month.

That would be two hundred and eighty-eight per cent per annum, without reckoning the interest upon interest. How could anybody in the world imagine that such profits as these could be derived honestly?

THE PRESS HELPS ITS ADVERTISERS TO STEAL MONEY.

These papers not only advertise these excessive gains, but they show the way to the bucket-shops, and to the places where the people can make these bogus investments and be tricked all the time.

In the *Inter Ocean* there are a very large number of advertisements of this class:

AGENTS ON SALARY OR COMMISSION—The greatest agent's seller ever produced; every user of pen and ink buys it on sight; 200 to 500 per cent profit; one agent's sales amounted to $620 in six days; another $32 in two hours.

They might just as well have said a thousand dollars.

AGENTS.—Salary or commission; $25 daily guaranteed; four new patents everybody uses; sample free.

Does anybody believe that lie?

Again:

PERSONAL—Speculation—$20 margins, 1000 bushels of grain 2c. Send for our book, "Successful Speculation." Free.

There are a number of advertisements directing attention to various places where persons can get information which will enable them to trade successfully in this manner.

These frauds are every day leading persons into ruin and misery of every kind. The same advertisement is in the *Tribune* and the *Times-Herald.* The *Journal* goes in also largely for this kind of thing.

We know something about the handling of money in Zion, and it is simply impossible, without stealing, to give any such rates of interest

This thing goes on and on. I should say, from a general view of them, there must be over $150,000 a year paid to the morning and evening newspapers of Chicago for the advertising of these chattel mortgage sharks and thieves. Add to these the other forms of speculation, and the papers get at least five hundred thousand dollars per year from these thieves for advertising.

With what justice can the law punish the thieves, and let those who advertise them go free?

The one who helps the thief to get the confidence of the people by these advertisements is far more guilty than the thief himself.

Can you wonder that these wretched newspapers are fighting Zion when Zion has been all the time exposing their wickedness?

THE PRESS HAS OFFERED TO PROSTITUTE ITSELF IN MY FAVOR FOR MONEY.

I have fought this Press from the beginning. I have said that I would detest this Press still more if it should praise me. I have never paid them one single cent for any praise in their news columns.

I have been offered their columns again and again: "for a consideration." I exposed, only a short time ago, a certain paper whose business manager came to us during this late persecution and offered their columns for one dollar a line.

I exposed, some time ago, another paper, now incorporated with one of its contemporaries. Its manager came to me and offered me very low terms for the purpose of publishing in their leading columns anything I chose to write. Of course, I rejected both offers with contempt.

In both cases these men told me of ministers, lawyers, politicians, business people, and others who do this thing constantly.

I believe that the blackmail money that is paid to the press is very, very large.

The old *Dispatch*, it was publicly stated, received for blackmail in one case not less than $20,000 from a prominent merchant of this city.

STORY OF ATTEMPTED BLACKMAIL.

An ex-reporter and assistant editor on that paper told me of an attempt made by its editor to get blackmail from a certain wealthy business man in this city. That criminal editor sent this reporter to the man's office with the proof sheets of a scandalous article concerning him with the inquiry as to whether there were any mistakes in it. The gentleman covered the reporter with a revolver and told him to go ahead and print it, but warned him that if he did he would hunt the editor to his death. The young man was glad to get out of the office alive, and when he told his chief what had happened, the blackmailer tore up the proofs and ordered the type distributed.

My knowledge of this city is derived from many sources, and from over nine years of fighting the Press. I have a very large amount of information of a private character which cannot be very well given in public at this time. I warn the papers that I am upon their track, however.

I do not carry a revolver, but I am never going to let up until the real character of the Press is fully known to all the people. (Amen.)

I know that a number of these newspapers, and perhaps all, in a measure, make a great deal out of "hush money."

Persecution stops if you give money.

I published recently an offer to "quit lying," if I would pay a few hundred dollars to the confessed liars.

So these are the Associated Thieves of the Press. They are in league with each other. There is no difference between them, except in degree.

THE PRESS INCITED THE MURDEROUS ATTACKS UPON ME.

Behind all the murderous attacks which have been made upon us, was the Press.

While I believe that God is protecting us, yet there is really more danger in this quiet than there was during the mobs. I have been warned that the assassin's stiletto will do what mob violence failed to do.

I am not afraid of the assassin's stiletto. I am thankful to God that I do not know fear.

If I have injured any man, let that man come forward and show me wherein I have injured him, and I will make the fullest reparation in my power.

I should like to repay ten times over any injury that I have committed against my fellowman.

Some people are afraid of losing reputation. Did not Christ become of no reputation?

The only way for a man to fight for God, and win men to God, is to lose his reputation, not his character.

His character and his reputation are two different things.

Every one of us here tonight who wants to obey God, stand and tell Him so. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me Thy Holy Spirit, that I may trust Thee; that I may serve Thee; that I may do right to all men, no matter what it costs. Help me to do my part in extending Thy Kingdom.

Bless Zion everywhere. Destroy these wicked papers. Deliver the Press from the evil control which now makes it so wicked, and give us good men to control the Press, for Jesus' sake.

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

THURSDAY EVENING SERVICE.

SERMON—THE SHAMEFUL PROSTITUTION OF THE DAILY PRESS.

South Side Zion Tabernacle, Thursday Evening, December 14, 1899.

The meeting was opened by singing Hymn No. 318

Dr. Dowie then read from the twenty-third chapter of the Gospel according to St. Matthew, closing with the following prayer:

May God bless His Word.

Prayer was then offered by Evangelist Kennedy.

Dr. Dowie then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

I have noticed one thing this week more than I ever have before—something that I have never seen in my ministry before. I have noticed that the people are so completely convinced that the newspaper Press is of the Devil that they just simply do not care to hear anything more about it, although thousands have listened respectfully to my discourses.

I desire to speak of the shameful prostitution of the Press.

I have on this desk tonight a number of scrap books containing extracts from the advertising columns of the daily

and religious Press, showing the shameful way in which they are prostituted to the basest purposes.

Even the infidel papers refuse to print many of the advertisements which are accepted by some of these so-called Christian papers.

RELIGIOUS PAPERS GUILTY.

The Interior, the *Epworth Herald* and the *Northwestern Christian Advocate* are terrible sinners in this respect.

For instance:

Don't be hard up.—$2000 a year easy. Gents and ladies at home or traveling, taking orders, using and selling Platers.

A man told me that he had knowledge of the details of this thing, and that it is one of the biggest frauds in the country.

Another:

Grand Gift Distribution for the babies. Beautifully engraved baby spoons to every mother in America who has not received any of our other souvenir gifts.

You can get them for two cents. Do you believe that you can get a triple-plated silver spoon, beautifully engraved, for two cents? It is a deliberate lie.

I have calculated that at the very least half a million dollars yearly is received by the papers of this city for advertising deliberate stealing, vice, murder and fraud.

Take for instance this advertisement in the *Daily News:*

Any person owing debts in any amount can take advantage of the bankruptcy law; it relieves you of all judgments, garnishments and debts of every character. Competent lawyer will conduct case at reasonable charge. For full information address N 188, *Daily News.*

That is a most shameful endeavor to get people to come to that wretched lawyer for the purpose of getting them to rob the persons whom they honestly owe.

Victor Lawson, the man who advertised that thief, ought to be put in prison.

Again:

Agents everywhere guaranteed monthly compensation weekly introducing meritorious preparations; small investment necessary; satisfaction assured; particulars and five hundred money-making secrets, one dime.

Here is an advertisement of the bucket-shops. It says if you will send money to a certain man here in the city he will for a small sum enable you to win a very large sum of money.

STORY OF TERRIBLE RESULTS OF ANSWERING NEWSPAPER ADVERTISEMENTS.

I had one of the most shameful stories sent to me the other day. An advertisement stated that a healthy, strong girl from the country was wanted. They would give her $5 a week in a quiet, respectable home where there were only three in the family.

This poor girl had lost father and mother, and was living with her aunt. She was a very respectable, good girl, but some little trouble occurred, and she answered that advertisement.

They received her very nicely. Everything seemed right, but presently she found that she was in a house of ill-fame disguised as a massage parlor. Suddenly she was induced to enter a room where a perfectly naked man was presented to her.

She shrieked as if she had become insane. She was a perfectly pure girl, and she fell at this wretch's feet as if she were dead. They took her out and tried to still her cries. They gave her a large dose of morphine to stop her yelling, and got her into a secluded room. There they starved her until she was almost a skeleton. At last she yielded, after being cruelly wronged.

A good man went into this massage parlor, not knowing about its being a bad place. He had been recommended to take a massage treatment. He was suddenly brought into a room where this young woman went on with actions which I cannot explain to you; they were too deplorable. She had been at last subdued. The man arose in indignation, saying, "How dare you insult me like that?"

The girl said, "Oh, do you mean it? Are you a good man?"

"Why," he said, "I am a respectable man. I have a wife and children."

Then the poor girl fell upon her knees and cried, "Oh, hear my story of how I have become a prisoner here right in the center of this city."

Then he took her out of that horrid den, thank God, and she is free today and restored to friends who cared for her.

That came out of one of the advertisements in the "Want Ads" of that paper, and that advertising still goes on. Victor Lawson gained a few cents, and the poor, friendless girl was beguiled to an awful doom.

There are things so horrible that I cannot talk of them, and I cannot print them. They are unspeakable.

THE PAPERS ADVERTISE USURERS.

In this issue of the *Daily News*, and it is the same in other papers, you will see that these are some of the advertisements which are deliberate breaches of the law, of which the Grand Jury ought to take notice.

Here is one of many:

Employes holding good positions, whose general standing will meet the approval of our credit manager, can obtain loans from $100 upward on their note of hand without mortgage or bill of sale, at an average rate of interest, all expenses included, not to exceed THREE PER CENT per month.

That is thirty-six per cent per annum. That is more than five times what the law allows as the legal rate of interest If the Grand Jury did its duty, it would put the proprietor of the *Record* and of the *Daily News* and all the Associated Thieves of the Press in prison for being accomplices of robbers, and sharers of their plunder.

There are places which are advertised here which are charging no less than one hundred and forty per cent per annum. The papers are hand and glove with these thieves.

I have the story of a man who borrowed $25 at a certain interest which he has been trying to pay off for three years. He owes $37.50 now, and has paid in all $145.

There is another class of advertisements which the papers indulge in, namely: the soothsayers, the clairvoyants, the fortune-tellers.

Some of them are so ridiculous that it does not seem credible.

AN INIQUITOUS, LYING ADVERTISEMENT.

Last Sunday's *Tribune* says:

GOOD FOR FOURTEEN DAYS.

Chicago's Leading Clairvoyant, Dr. V. K——, ——Cottage Grove Avenue.

Pay what you please. Reading Free if Not Correct. Free Tests to all.
Sundays, 9 A. M. to 6 P. M. Daily, 9 A. M. to 8 P. M.
Tenth Year in Chicago.
A Place for Refined People. Four Elegant Parlors.
Five hundred callers last week, and 400 Letters.
All Letters Always Answered by Return Mail. Enclose stamp.

A CLAIRVOYANT and occult worker; tells full names, descriptions, dates, facts, numbers; removes bad influence, witchcraft, mysterious feelings, jealousy, bad luck; conquers enemies; joins the separated; makes marriages, happy homes; cures drunkenness, deafness, bad eyes, fits, rheumatism, nervousness, worry, depression, stomach trouble, sleeplessness, neuralgia, restlessness, bad habits, and all long-standing and mysterious ailments; reveals everything about lovers, courtship, marriage, children, separation, divorce, quarrels, changes, journeys, accidents, mistakes, positions, occupations, law, wills, deeds, papers, mortgages, lost, absent, stolen, friends, enemies, claims, collections, pensions, estates, deaths, insurance, investments, partnerships, business, speculation, mines, stocks, patents, inventions; everything you wish to know; if you will succeed in a new undertaking, make a change in business, or win your lawsuit; if domestic troubles will soon end; if ambition will be obtained; if lands contain mineral, gas, or oil; if you have certain successful days; if you are loved; how to succeed in your profession; the business you should follow; if love affairs will be successful or speculation prove remunerative; if sick or ailing, you will be cured; if absent friends will return or past troubles torment you in the future; at what age you are likely to die; what diseases, afflictions, or accidents may come; whether your friends are trustworthy; should you take a partner in business; if you will enjoy the luxuries of wealth; if you may wish a knowledge of future general events. Your desires in regard to the above or any question that vitally concerns you can be fully realized.

If affairs of the heart or emotions of love interest you, he gives exact and truthful revelations of all love affairs; settles lovers' quarrels; enables you to win the esteem and affection of any one you desire; causes speedy

and happy marriages; tells if the one you love is true; also date of marriage; restores lost affection, peace and confidence to lovers and discordant families; gives you the full secrets how to control, fascinate and charm the one you love, also that you meet, and how to make a person at a distance think of you.

Now, to show those who really believe in the genuine clairvoyant power where to go for a genuine and true clairvoyant, pay what you please. This is not done to gather curiosity seekers or to catch cheap business or the rabble, but to show those who have money where to go for reliable work; and if this does not satisfy and convince you of the truth, nothing on earth will. Only one in the world advertising "Pay what you please." All letters always answered. Enclose stamp. K—— also develops mediums for public work. Charms for all purposes given free. Questions answered free. Hours 9 A. M. to 8 P. M. daily; Sundays 9 A. M. to 6 P. M. Look for this ad in Sunday *Tribune* only. No curosity seekers wanted.

Now, I ask you, does any one with any sense in the world believe that any man has the power to do the things that this man claims?

Voices—"No."

Dr. Dowie—Why, it is a lie upon the face of it, and a fraud.

Where should the proprietor of the *Tribune* be? If men like the Tourville brothers are to be sent to jail, should not those who have opened their columns and advertised them be sent to prison, too? And this man has been helped to steal from the people for *ten years*.

That paper can falsely declare God's work in Zion to be a "fake." Can it be wondered at when it is the promoter of shameless stealing?

THE PRESS SHOULD SHARE THE PUNISHMENT DESERVED BY THE THIEVES.

If I were not a minister and had not my hands full, and were a lawyer, I should take this thing up myself and go before the Grand Jury, and I should demand indictments of these papers for aiding and abetting scoundrels, murderers, liars and thieves. When Zion gets strong enough we will have a legal department, and I will give the Grand Jury some business before I am through.

There is a class of advertisements which I do not dare to read. They have been appearing for years.

After some computation I think that advertisers of this class must pay at least $100,000 a year to the five daily morning papers.

THE PRIVATE HOSPITAL MURDERERS AIDED AND ABETTED BY THE PRESS.

They advertise private hospitals for women.

I have the positive knowledge, given to me by one of the penitent women connected with this hospital business, that in the particular establishment with which she was connected there

were, on the average, forty babies torn from their mothers and burned up in a furnace every month.

She asked me to say this, but to spare her, that she may not go to prison. She is broken-hearted. She was driven into this by a man, now dead, who held a revolver to her head and compelled her to do it.

At a low computation more than five hundred of the fallen women who every year come in from the country to undergo illegal operations are murdered in Chicago.

The coroner's office accepts certificates of death from certain duly qualified officers of the highest ostensible respectability, who give their certificates for money, when they know that these women die from illegal operations.

There are scores of men in this city for whom the hangman's rope is dangling. But I will keep back some of the things until the time comes. I have dared the doctors to deny some of my allegations, and have said that if they dispute them, I will enter the fight in the courts and prove scores of doctors to be qualified for the gallows.

They have their "baby farms" in some of the most fashionable portions and hotels in this city. They find the lady who is in trouble. She simply comes to the hotel, registers, under an assumed name, as a guest, gets a nurse, and the whole thing is managed in the most gentlemanly and polished manner possible.

The babe is murdered, often before it is ready to be born, and sometimes in such an operation the woman dies.

But they mostly agree that the baby shall be born. Then they take a pair of forceps and crush the brain of that baby into a pulp, and the bodies are cremated.

The accursed papers advertise these things, and are making hundreds of thousands of dollars out of them.

I say before God that this Press is not only Ungodly and Unclean, but it is Criminal.

I would rather break stones in the streets than be a partaker in such criminal advertisements.

Where is the law? Where is justice? Blind, and will not move.

What about the people? Oh, they say: "That is not my business. Am I my brother's keeper? Am I my sister's keeper? If people will get into trouble, what have I to do with it?"

The Church of the Living God must stand up and do something.

I am told that if I publish some of the things which I have said, I shall be shot. Threatened men live long. I care nothing for these threats. I say these things boldly, in Christ's Name, and I intend to publish them.

The shameful prostitution of the Press is beyond expression. The Church of God recognizes that these things are going on in a measure, and it is too cowardly to expose and to fight these enemies of God.

Now every one who desires a perfect freedom which dispels all fear, arise and seek it from God.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me Thy Holy Spirit, that I may do right; that I may confess my sin to any whom I may have wronged; that I may put away all sin. Give me the power which delivers me from fear. Give me therefore that perfect love that will take away fear, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

The meeting was then closed with the following

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless and keep you, and all the Israel of God everywhere, forever. Amen.

FRIDAY EVENING SERVICE.

SERMON—THE NEED OF PRESS CENSORSHIP AND OF AN HONEST NEWSPAPER.

North Side Zion Tabernacle, Friday Evening, December 15, 1899.

The meeting was opened by Elder Voliva with a song service.

The Scripture lesson was read by Evangelist Cantel.

Elder Excell then offered prayer and the tithes and offerings were received.

Dr. Dowie then spoke as follows:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, and unto all to whom these words shall come, for the sake of Jesus, our Lord, our Strength and our Redeemer.

I will place in front of all I have to say the twenty-third chapter of the Gospel according to St. Matthew, the thirteenth, fourteenth and fifteen verses:

TEXT.

Woe unto you, Scribes and Pharisees, hypocrites! because ye shut the Kingdom of Heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretense ye make long prayers: therefore ye shall receive the greater condemnation.

Woe unto you, Scribes and Pharisees, hypocrites! for you compass sea and land to make one proselyte; and when he is become so, ye make him two-fold more a son of hell than yourselves.

Dr. Dowie then reviewed, briefly, the witnessing of the week against the Press.

Tonight I desire to plead for a Censorship of the Press, and for an Honest Newspaper.

A CENSOR TO ACT AS A JUDGE BETWEEN THE PEOPLE AND THE PRESS.

What is a Censorship? A Censor is, properly speaking, a Judge of Morals. In the sense in which I am going to use the term, a Censor would require to judge not what shall go into the papers—that I do not think is possible; but what has gone into the papers. He would hear complaints against the Press, and be especially clothed with the powers of law to punish the offender.

At present there is practically no redress whatever. Last year the Press managed to get a law passed at Springfield which said that if they had been guilty of any offense in their papers in the way of libeling any persons, they were to be at liberty to escape all punishment by simply uttering a few words of apology. The consequence was that when I once determined to punish a newspaper which had lied about me in glaring headlines, that newspaper published an apology, a withdrawal of all that they had said, in a little local notice of about four lines in the smallest type in their office. They put it away down in a corner of the paper where nobody saw it; but the lies came out with scare headlines and filled columns day after day. But that "apology" was a compliance with the law, and so all redress is denied.

Thus the Press can practically evade the law.

I WILL NOT PERMIT THE PRESS TO ATTACK MY MORAL CHARACTER.

The Press has said every evil of me except one. I gave the Press notice if ever any editor of any paper published an attack upon my moral character, and said that I have ever defiled a woman or broken my marriage vows, I would go for that editor and put him in prison. That is the only thing they have not done, and they dare not do it.

I would not be fit for a moment for the leadership of this great work with which God has entrusted me if I permitted that to rest upon my good name.

Whatever else they may call me comes right back to them, because if I were a criminal there would be a way of reaching me by law.

If they could make a charge that would hold together, they would imprison me. But I have not been damaged by the

newspaper attacks at all, for they have only advertised Zion's work.

Hence I do not know that I am really in need of protection from the Press.

But the Press has gone on lying until it is intoxicated with lies. Its writers are intoxicated with liquor, tobacco; many of them with morphine, others with their dirty passions. The majority of the writers for the Press are not in possession of their faculties at any time. Hence the men who write for the newspapers are short-lived, miserable blowflies who buzz around for a day and then die of the poison they have delighted in. They are seeking an opportunity to light somewhere and deposit their dirty eggs and create maggots and filth, and then die in their sin and shame.

It is time that there should be a law which would establish a Censorship.

A Judge should be appointed so that any one wronged by the Press could go straight before the Judge, and state his or her own case, without the assistance of lawyers at all, and receive justice.

A poor girl who is virtuous, and is sometimes falsely accused by the papers, ought to have a right to say, "Judge, they do me wrong," and get her rights.

That is what I mean by Censorship.

THE SUSPENSION OF A PAPER'S PUBLICATION A FIT PUNISHMENT OF REPEATED CRIMES.

Every paper should be punished, first, by being fined.

The law should say, for example, "Fifty Dollars for the first offense; Five Hundred Dollars for the second offense; Five Thousand Dollars and three months' imprisonment for the third offense; Ten Thousand Dollars fine and a year's imprisonment and the suspension of the paper for a year for the fourth offense."

That would bring the Chicago "generation of vipers" to realize that there were such things as truth and justice.

If the Press is honest and clean, it will not be afraid of Censorship.

I am not afraid of anybody bringing anything against LEAVES OF HEALING.

If I have wronged any one in LEAVES OF HEALING, if I have unintentionaly said anything which is not true regarding anybody, there is nobody any more willing than I am to say "I am sorry; forgive me." I would be glad to undo any wrong I ever did. But I must receive proof that I have erred.

But these daily newspapers are not honest, and are not willing to subject themselves to an examination.

The time has come when this Unclean, and Ungodly, and Criminal Press must be taken by the throat and dealt with. It cannot do what it likes. They who write for papers must do right as well as anybody else in this commuaity.

That is what I mean by a Censorship. Not only do we appeal for a Censor, but also for an honest newspaper.

If all the honest people in Chicago were in earnest about this matter, do you not think they could get it very quickly? But the honest people in Chicago are not as united as the bad people are. The honest, well-disposed people of this city say, "Let it alone, it doesn't matter to me. The Press doesn't attack me; I don't care."

I do not believe there ever will be a truly honest and God-fearing newspaper in Chicago until Zion prints it.

ZION WILL PRINT AN HONEST NEWSPAPER.

We will not print it in Chicago, but if you come to the All-Night Meeting on December 31st, I will show you the location of Zion City, and will tell you where I will print it. We will be able to print the *Zion Evening Star* and the *Zion Morning Sun*, in our own little City, and put it into a fast train, and have it sold in the streets of Chicago alongside of the *Daily Lyre*. (Laughter.)

I intend to be editor-in-chief myself. We will take care of our advertising columns, and we will print a daily paper which will tell the truth. We shall have abundant reason, no doubt, to take the other daily papers every night and morning and spank them for their good.

But there is a better phase than that. Why should not a daily paper have a daily sermon—the daily newspaper telling of Salvation, Healing and Holy Living of God's people throughout the world? Why should not a daily newspaper tell of the Healings throughout the world? A cable code could be established and messages sent from our Elders in all lands, telling of God's healing power manifested.

For instance, take Overseer Mason as an illustration.

When he gets to China he will understand what is going on.

Would not a monthly letter from him concerning the work in China be interesting?

Then I am sending officers of the Church to Australia.

Zion has officers and people in all lands.

Zion will have an honest daily newspaper, and an interesting one.

I believe the people are sick now of the dirt and muck that is in the papers, about murders, executions, crimes and scandals.

When we print a daily paper we are going to print it from new type and new presses. We will have a clean start, and I believe that we can make that paper so attractive that when

the boys call out on the street, "*Zion Morning Sun*," people will run to buy it.

Every one who desires to do right, stand up and do not be ashamed. Be ashamed to sit still. Pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, for Jesus' sake. Guide me, and enable me to do right, and to help others, in His Name. Amen. (The audience repeat the prayer, clause by clause, after Dr. Dowie.)

Dr. Dowie—Now are you going to do that?

Voices—"Yes."

Dr. Dowie—Live it. We do not say one thing in Zion and do another. That is the power of Zion.

The meeting was closed by the Doxology and the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

ZION'S HOLY WAR.

PRELUDE—THE MESSENGER OF THE COVENANT. SERMON —BAD BOOKS AND BAD PICTURES THE ENEMIES OF THE HOME, CHURCH AND NATION,

THE closing weeks of Zion's Three Months' Holy War Against the Hosts of Hell in Chicago were especially devoted to a sustained attack upon the vicious products of the printing press, which are ruining so many men, women, boys, girls and families.

During the week between December 10th and December 17th the General Overseer spoke seven times before thousands of people, concerning the uncleanliness, ungodliness and vile criminality of the newspapers, secular and "religious," especially in the matter of advertising those who defrauded, robbed, ruined and even murdered their victims.

On Lord's Day afternoon, December 17th, before a magnificent audience in Central Zion Tabernacle, the General Overseer fearlessly exposed the debasing, blighting effect of Bad Books and Bad Pictures upon those who were decoyed into reading them and cultivated a passion for them.

The man of God showed how criminal advertising and Bad Books supplemented each other in the destruction of the characters and even the lives of the people, and related many touching incidents to illustrate.

He then pointed out the great necessity of prayerful care on the part of parents in the matter of providing reading for their children. He then spoke of the beneficial influence of all good books, and closed with an eloquent tribute to that best of Books, which all in Zion love. A. W. N.

THE MESSENGER OF THE COVENANT.

Central Zion Tabernacle, Lord's Day Afternoon, December 17, 1899.

The meeting was opened by singing Hymn No. 318:

Am I a soldier of the cross—
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His Name?

CHORUS—In the Name of Christ the King,
Who has purchased life for me,
Through grace I'll win the promised crown,
Whate'er my cross shall be.

ZION'S WITNESS AGAINST AN UNCLEAN, UNGODLY AND CRIMINAL PRESS.

The Scripture lesson was read from the nineteenth chapter of the Acts of the Apostles. Prayer was offered by Dr. Dowie, at the close of which all joined in repeating the Lord's Prayer.

Dr. Dowie in his introductory talk then said:

CONCERNING THE MESSENGER OF THE COVENANT.

The time has come for a great onward step in Zion, for which God has gradually prepared us. It has been my privilege to be simply in all this matter His Messenger. Whether you use the definite or indefinite article will not offend me. You may call me *a* Messenger of God's Covenant, or you may call me *the* Messenger; but you cannot make me either the one or the other. No man can make or unmake a Divine Messenger. He is God's making, as well as God's sending.

At this point I may just as well say a word or two concerning criticisms which have been offered in connection with that. The declaration of some is that it is blasphemy for any man to be so considered, inasmuch as the Messenger of the Covenant is Christ Himself.

Look at your Bibles at Malachi 3:1-6.

In the Old Version the passage reads:

> Behold, I will send My Messenger, and He shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His Temple; *even* the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts.

A close reading of that passage would show you that there was a gross blunder in the translation. Apart from everything else, it changes the speech in a manner which indicates a most absurd grammatical construction which would never occur in careful, let alone inspired, writing. In the Revised Version the error is corrected.

It reads thus:

> Behold, I send My Messenger, and He shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His Temple; *and* the Messenger of the Covenant, whom ye delight in, behold, he cometh, saith the Lord of Hosts.

THE MESSENGER OF THE COVENANT IS A MAN AND NOT THE LORD.

The whole connection shows that. The fact that this Messenger is to speak and act so that God's people shall offer unto the Lord sacrifices in righteousness, shows it. If the Messenger is to prepare the people to offer unto the Lord offerings in righteousness, the Messenger cannot be the Lord Himself. He is to prepare the way before the Lord.

It is perfectly clear that the Messenger of the Covenant and the Lord Himself are two different persons; just as different as John the Baptist and Jesus Christ. In regard to John the

Baptist it was so used in the first chapter of the Gospel according to St. Mark:

> The beginning of the Gospel of Jesus Christ, the Son of God.
> Even as it is written in Isaiah the prophet.
> Behold, I send My Messenger before thy face,
> Who shall prepare thy way;
> The Voice of one crying in the wilderness,
> Make ye ready the way of the Lord,
> Make His paths straight.

John the Messenger came and prepared Christ's way.

In the latter days, whoever that Messenger is to be, he will be a man, not God.

I do not care whether you use the definite or indefinite article, as far as I am concerned. If I am the Messenger of the Covenant, then I am. You cannot make me that and you cannot unmake me. If I am only a messenger, one of many, then I am "a" Messenger, and I cannot be "the" Messenger.

God said He would send a man who would be "The Messenger of the Covenant."

The thing which I have been doing for many years has been to proclaim the Covenants of God, their glorious Blessings when their conditions are fulfilled, and the Sin of neglecting them.

I HAVE STOOD UPON THE COVENANTS IN ALL MY PREACHING.

I have declared that the Covenant which God has entered into with His people is a Covenant of Salvation, and of Healing, and of Cleansing. The Covenant, "I am the Lord that healeth thee," which God made at the waters of Marah, still continues the same. The Covenants are unchanged and unchangeable.

God said at the waters of Marah:

> If thou wilt diligently hearken to the Voice of Jehovah thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will (permit to be) put none of the diseases upon thee, which I have (permitted to be) put upon the Egyptians: for I am the Lord that healeth thee.

"I am Jehovah-Rophi; I am thy Healer." That is the Covenant, and that Covenant will never be broken, thank God. (Amen.) I simply proclaim the Covenants; the Covenant of Jehovah-Rophi, I am the Lord that healeth thee, as well as that of Jehovah-Tsidkenu, I am the Lord thy righteousness.

I declare in the Name of the Most High God that the Church which has given up Divine Healing is apostate. What God hath joined together no man dare put asunder. (Amen.) That is my Message. That has been the Message I have been thundering out these years. That is the Message which is reaching all the world today, thank God. (Amen.)

If anybody can speak it better than I, may God grant that they shall, and soon. (Amen.) I am very willing to give

place to any one else who can lead this movement better than I can. But God, not men, must show me my successor.

The Messenger of God's Covenant has a pretty hard time of it in a world which does not believe in God or His Covenant, and in a Church which has departed from God and will not keep His Covenants.

I say this because it has pleased some persons in this city to speak very impertinently and disrespectfully of me in consequence of what I have said. Now, what I have said I have said; what I have written I have written; what I have done I have done; and I leave that to God, and to the good, sound judgment of His people. When God makes known to me what my mission is, I am not going to back down.

"By what authority doest thou these things?" is often asked.

In reply to that question Jesus asked them, "The Baptism of John, whence was it? from heaven? or of men?"

If John the Baptist did not have authority, he ought not to have spoken as he did. The Baptism of John was either from heaven or from men, and my baptism is either of men or of God.

My appeal is to God in this matter, and God has answered me. If we could get a reliable roll of our people throughout the world, we would find that the Church of which I am the General Overseer has grown from less than five hundred persons, three years and ten months ago, to fully forty thousand. (Amen.) I thank God for that.

The proof is not in the mere growth in numbers, but it is in the fact that every Christian denomination in the United States of America, in Europe and elsewhere, is beginning to listen to this Voice which says, "You are apostate; you have gone back upon God, and you have broken your Covenant with God."

ZION WILL STAND BY THE COVENANTS OF GOD.

Our Lord Jesus Christ came to fulfil the law and the prophets, and He fulfilled them. In the latter times some one is to come and call the attention of the world before the coming of the Lord, to the Covenant of God, that He will cleanse the souls and bodies of His people, and write His law in their hearts, and that is what Zion is proclaiming. (Amen.)

It may please some persons to sneer, but it does not hurt us. The wits of such people are very cheap, and it is exceedingly easy for them to sneer; but you cannot sneer Zion out of existence.

It will take a good deal more than a sneer to move me from my position. Thanks be to God, with all humility, but with all courage, I shall maintain the position that Zion is Zion, and is here for the purpose of declaring the Covenant of God, and of

going right into the van of progress in connection with the Church of God, and demanding of the whole Church of God, of every one who is in the Kingdom of God, that they shall fulfil their Covenant with God, and then God will fulfil His Covenant with them. There are many Covenants, but

THE COVENANT WHICH COVERS EVERYTHING

is that one Common Faith which is comprised in the one Lord, the one Faith, and the one Baptism. That one God is in three Persons: Father, Son and Holy Ghost. That one Baptism is into the three Names: Father, Son and Holy Ghost. That one Faith covers three things: Salvation, Healing and Holy Living. This is God's Covenant.

We will not make any mistake if we stand firmly by that. You cannot make me "the" Messenger and you cannot make me "a" Messenger Your claiming me to be this, that and the other thing would not constitute me that, and your refusing to admit my claim would not alter the fact.

A man in the Kingdom of God, a man in the Church of God, has exactly the place which God gives him. You cannot make him an apostle when he is not. You cannot create a man a minister; because of ministers of God it may be said as of poets: *Poeta nascitur, non fit*—"A poet is born, not made."

Men are born to take their destined place in the Church of God, and they cannot be manufactured by any theological seminary, thank God.

Votes cannot make a fallible Cardinal an Infallible Pope. Votes can do nothing in the Kingdom of God.

The Rev. R. A. Torrey, of the Moody Institute, has lately been trying to make capital out of this matter of the Messenger of the Covenant. He is apparently working up for a spanking, and in due time he will get it, as did one greater than he, if he does not desist: for I do not propose to take any impudence from an apostate and a coward.

He has been wicked enough to tell his congregations that I have made blasphemous and even Antichristian assumptions. You all know that I have no desire to assume anything which God has not given to me. But when God has given to me a Message and a position, I should be a coward if I did not assume it when He was graciously and manifestly endowing me with that office, and giving to me its power. I accept it with great humility.

GOD CHOOSES NOT AS MAN WOULD CHOOSE.

None can be more surprised than I am at the infinite goodness and grace of God who is pleased to take a man so full of imperfections, and not a man such as He might have taken; but it has pleased God in all the ages to do this.

When God needs a man He takes him from the place where men would least expect him to be taken.

When they wanted a deliverer for this country in its time of national peril, they chose not Yale professors nor Harvard graduates, but it pleased God to take Abraham Lincoln, the rail-splitter, and Ulysses Grant, the tanner, and by these means preserve the Nation, suppress the rebellion, and set free the slave.

God is pleased to take men whom the world would never have taken—men who shocked the learned pundits.

A WARNING TO TRAITORS.

I may yet let the world know that some who are now proclaiming his virtues were critics of Mr. Moody and traitors in heart while they were professing to be his followers.

I am utterly disgusted with the recantation of their belief and practice as to Divine Healing, because poor Mr. Moody said that they must not say that the Lord was the Healer, but that they must stand with him in his denunciation of the doctrines taught in Zion, and especially the doctrine that disease was from the Devil.

Mr. Moody had scarcely uttered the statement before he got into the hands of the Devil and the doctors, his agents. And where is he today?

My heart is sore to see so good a man missing so great a truth and so great a blessing, who might have been used of God in the extension of the Full Gospel of the Kingdom of God, but who, from envy and ignorance, rejected the Gospel and the Covenant of Divine Healing.

I am going to maintain this Covenant of Divine Healing, and all the other Covenants connected with it, to the whole wide world, come what will. (Amen and applause.)

I do not forget the good things Brother Moody has done. He has been a blessing, but I am sorry that in the last years of his life he should allow ignorance and envy to come in and reject the counsel of God, and say bitter things about a brother minister who has sincerely loved him.

Today I have been praying earnestly for Mr. Moody, and praying this week that God would just help him to see that his present trouble will never be over until he quits these doctors, and puts his body, soul and spirit in God's hands. (Amen.) If he will not do that, he will pass away, and that will be a loss. I do not hesitate to say that—a loss. I can say that and say what I have said also.

WHEN MEN WILL NOT DO RIGHT, GOD PUTS THEM ASIDE.

No matter who they are, whether it is John Alexander Dowie or Dwight L. Moody, God will put them aside. When Elijah fails God says, "I will have to take you to heaven,

you miserable fellow lying down here. You are the 'only one left!' Get out of here." And He took him up to heaven.

There are some people taken to heaven because they are no more use on earth. They hinder things. Elijah had to make way for Elisha, and Dwight L. Moody will have to make way for somebody else; and if John Alexander Dowie should ever become a fool of the same kind, he would have to make way, too. The sooner that he makes way, if he stands in the way of the Kingdom of God, the better. [*The reader will please observe that these words were spoken in Chicago exactly one week before Mr. Moody died in Northfield, Massachusetts.*—ED.]

Let every man who hinders the extension of the Kingdom of God be taken away quickly. I pray for it every day, even if some of them have to be sent to hell. The only way you can get rid of some editors of some papers, is to have them sent away to hell: for their "hearts are fully set in them to do evil."

"Doctor, is that not hard?"

No, it is not. It is the best place for some people. There is some chance of doing something for them after they get there. You can never do anything with them here.

"What do you mean?"

You can preach to them better when they get there. I have a very profound conviction that I shall preach to some editors in hell if God ever sends me there to look after them. (Laughter.) I have some funny ideas, perhaps, you think. I have the idea that the Christ, who was the best and holiest of all, went down to preach to the "spirits in prison." If I should become more Christlike I might be permitted to do such a work as that. Only He who came from heaven was ever fitted to preach in hell; and it is only in heaven we can get our fitness for that glorious work of "preaching to the spirits in prison, who were disobedient" when on earth. Jesus did that. "He descended into hell," and had a glorious fight and triumph there. I long to follow Jesus everywhere; and I believe, by God's Grace, that I shall follow Him to hell: for my heart goes out in pity and love for the "lost" there as well as the "lost" here. May I be "baptized for the dead" as well as for the living. Oh, mothers who are weeping over your "lost" sons and daughters now in hell, how I long to be God's Messenger to them there. Christ must conquer everywhere. He must destroy Death, He must destroy Hell, and I thank God it is written "Death and Hell shall be cast into the Lake of Fire."

I want to see Jesus in heaven, and go just where He commands: for He will know what is best. But, oh, how I long

to be fitted for the work of preaching to the Myriads of Hell.

I LIKE FIGHTING WHEN IT IS FOR THE RIGHT.

Some person said to me one day, "Why did you stay in Chicago?" I said, "Because it is the nearest place to hell I know." (Laughter and applause.)

I find good fighting there. I thought if I could win in Chicago, I could win anywhere. The Devil said that I should not stay, and that was another reason for my staying. (Laughter.) I am sometimes a little doubtful as to what course I shall pursue for a little while, but when the Devil says "You shall not stay here," then I know what course to pursue.

The tithes and offerings were then received.

BAD BOOKS AND BAD PICTURES EXPOSED AS THE ENEMIES OF THE HOME, CHURCH AND NATION.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

In the nineteenth chapter of the Acts of the Apostles, at the nineteenth verse:

TEXT.

And not a few of them that practiced curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the Word of the Lord and prevailed.

The Scripture here gives a wonderful story of some things that happened at Ephesus in the early teaching of the Gospel.

The point I have taken in the story is that there were a great many people who were blessed in Ephesus who brought their Bad Books together, and burned them. There were fifty thousand pieces of silver worth.

I was looking today again into the wrangling of the commentators over this, and, as usual, it is quite amusing to see how they differ. Some of them think that the price calculated in modern value would be one thousand seven hundred and fifty pounds, English; others two thousand pounds. Some say $7,500, and some say $10,000, and there are others who say four times that sum. Under any circumstances, the first cost of these books was probably at least $10,000, and may have been $40,000.

That was a wonderful array of books to be burnt up, but it was one of the evidences of a good and pure and wonderful power which had come upon the people when they brought their Bad Books to be utterly destroyed.

In a true revival of religion, you have always practical results.

Bad Books are an unmitigated curse all around.

This is a tremendously big subject.

It is a very astonishing thing to me that in this city, where there are government officers appointed for the purpose of bringing these matters before the Federal Court, that there are no prosecutions of immoral and indecent papers.

Take, for instance, the *Police Gazette*. It is unspeakably abominable. The men who print it and the people who read it should all be put in prison with the people who sell it. (Applause.) It is unspeakably abominable.

Take, for another instance, all those ten-cent and five-cent novels which are used for the purpose of inflaming little boys' and girls' minds, setting forth all kinds of imaginary heroism in connection with cowboys, Indian guides, and all kinds of wild-goose chases in which they are led.

A MURDER INCITED BY BAD BOOKS.

The other day, you remember, there was a poor boy, now waiting in prison to be hanged, who, with his companion in a college not far from this city, was a continuous reader of this literature. They got their minds inflamed to such an extent that they started out with revolvers and daggers to be highwaymen. They came into this city, knowing a young man who had a few dollars saved who had been in the same college with them. They went to his room, and while one guarded the door the other went in and deliberately stabbed this young man to the heart. He fell dead, and they took his money and fled. They were arrested near Grand Crossing, where they were imitating the ways of these highwaymen as it was put forth in these books. They were lying under shelter, and in their bags was found a whole library of this infernal trash. They told the court that the books had made them what they were—murderers.

This is going on all the time. If the papers themselves would tell the truth as to the number of boys and girls who have gone into lives of shame and robbery through this accursed mass of bad literature, it would be alarming in the extreme.

Last week a girl was arrested, with a revolver in her hand, for housebreaking. She was nineteen years of age. She had been reading this accursed literature, and was inflamed with the idea that she could become a successful highwaywoman, a successful housebreaker. They at last got on her tracks and arrested her. I dare say some of you saw the pictures of her in the papers, showing her entering a house with a mask on her face and a revolver in her hand.

That very picture itself was enough to excite the imagination of a certain class and to produce imitators.

There are large numbers of young people in this city, fourteen years of age and less than that—some of them seven years of age—who get drunk every night—I do not say some nights, I say every night—in low saloons. There are a large number of girls who go to these dancing saloons and to these low places. And you will find that these boys and girls have been readers of this vile literature, and have been led step by step to where they are, until even in childhood and early youth they have become most abandoned wretches.

These are not of the lowest class.

I had a most painful story brought to me in connection with Bad Books only the other day.

STORY OF RUIN OF YOUNG WOMEN BROUGHT ABOUT BY BAD BOOKS.

A man in this city was utterly heart-broken because his well-educated daughter, with a companion, had disappeared from home. He had plenty of money, and followed them to New York. There these two girls were found with money which they had stolen from their parents, and raised upon their jewelry that they had sold. They were living in a state of adultery with a pack of thieves with whom they had become acquainted.

They had gone down to the lowest parts of the Bowery of their own free will, and had become acquainted there with the vilest thieves of New York. These thieves had gone with them to a little better part, where they had sold their jewelry and were maintaining these scoundrels.

These splendidly-educated girls from Chicago, daughters of men of high station, were found in that City of New York in that condition. When they were brought up about this thing, and investigation was made, it was found that their room was just crammed with this class of literature; with Ouida's love stories, and similar disgusting filth.

They were readers of French novels of the most shameful character. There were a number of Bad Pictures discovered in their room.

I was told about the whole thing, and asked if I would do all I could, while I used the incident, to keep from any allusion that could give further grief to the parents. Of course, I promised to do so.

In this city these two girls moved in the very highest and best society. No one could imagine that they had such desires.

Of course, all this was suppressed. Private detectives found them, and they were arrested quietly, and their parents brought

them back to this city. They are in this city now, and may God give them a true repentance.

It is not the rich only, nor the poor, but it goes through all classes, in every class of society.

I am not going to name the books, because if I do there are some people who would want to go after these very books because I named them.

EDITORIAL CRIMINALS SHOULD BE BROUGHT TO JUSTICE.

If I only had time and had a Law Department in Zion, I should set our Law Department to work upon this matter. I will promise you that if God will prosper Zion, as I believe He will, and enable us to establish Zion City, there is one department that I am determined to add to that City—a Law Department.

In the Name of the Lord Jesus Christ that Department of Zion will set to work in this and other cities and bring lawbreakers before the courts and put them where they ought to be. (Applause.) I venture to say that many of these lawbreakers, if they do not mend their ways, will be in the penitentiary before I am through with my work on earth. Every proprietor and editor of every one of the daily newspapers in Chicago, without any exception, is guilty of literary crimes which would place him behind prison bars if the State's Attorney's Department did its duty, and demanded his indictment by the Grand Jury.

The newspapers advertise clairvoyants, fortune-tellers, chattel-mortgage thieves, abortionists, bucket-shop thieves and so-called massage parlors, which are really houses of ill-fame, where innocent girls are trapped and starved into submission. They advertise, under a very innocent-appearing guise, "green goods" men—counterfeiters. Into the best social circles they have introduced their counterfeit currency and coin.

The two young ladies I have just spoken of were trapped into passing this counterfeit currency amongst their friends. A number of notes and counterfeit bills of high denominations were found in their apartments.

BAD ADVERTISING AND BAD BOOKS GO TOGETHER.

Certain advertisements in the religious papers are a decoy. They lead, for instance, boys and girls to enter into an attempt to sell some fake article, in the hope of receiving presents of real gold watches, chains, diamonds, jewels. All this is promised for selling that which is worth one dollar and eighty cents and turning in the money.

Some of these advertisements are the first step to bringing boys and girls of good, religious fathers and mothers into the trap of these scoundrels, who lead them further, and make them their confederates in passing bad money.

The religious and the secular newspaper press is being used in advertisements and otherwise for the purpose of providing victims for those who are planning to get innocent persons to be confederates in the vilest of crimes.

I came recently upon a certain advertisement, made an investigation, and found myself investigating a Secret Society which will murder for money.

CONCERNING THE SUNDAY NEWSPAPER.

The Sunday newspaper is a most infernal thing. There are thousands and tens of thousands of people today who start in the morning with the Sunday newspapers in their beds. How many of them are in their beds, still reading it? They scarcely get up to their dinner. They will get up perhaps about half-past one or two o'clock and get dinner. They generally eat grossly.

But some are so infatuated with the stories of their Sunday newspapers and their novels, and other articles, that nothing else has any attraction for them. The House of God, or God's claims upon them, never come into their minds. They are completely shut out by this accursed Sunday newspaper. That ought to be stopped, and stopped firmly.

I have already pleaded for a Censorship of the Press in my lecture on Friday last at the North Side Zion Tabernacle. I mean by a Censor, a Judge who shall hear charges against the newspapers for the things which they have already published.

For instance, a girl, left an orphan with some money, which she has since lost, has told me her story.

SAD STORY OF A WELL-EDUCATED GIRL DECEIVED BY A LYING ADVERTISEMENT.

She was a graduate of Vassar, who came to this city, attracted by an advertisement.

A physician of the highest standing wanted a lady secretary. There was every protection for her in the fact that he was a married gentleman, and that a good salary would be guaranteed, and the lady would be treated as one of the family. This young lady, very accomplished, applied for the position. She saw the doctor at his down-town office. He told her that he was married, and he very quickly installed this very clever girl—and she was a lovely woman—in this position.

After a very short time she found that her character was compromised. The doctor was the author of a certain bad book, a book which went far beyond the utmost limit of the law, and she was really being used for the circulation of indecent and filthy literature.

The doctor had by this time exerted a very considerable influence over her. She was far away from home, and he had taken her to various entertainments. She found that she was drifting, and struggled as best she could, but one night she became insensible in a certain place to which she was taken.

She knew no more until her virtue was gone, and she was his mistress. She soon found that he had no wife, and that she had been the fifth lady secretary whom he had ruined.

I confess to you I felt very much, for a moment, as if I should like to take a revolver and go and shoot that dog. I have no desire to kill anybody, but when I heard all that story, I felt that such a man was worse than any mad dog which a policeman shoots in the streets of Chicago.

I felt that if there was so great danger from the bite of a mad dog that you had to shoot it, then a dog like that doctor was ten times worse: for there was a danger in his continued existence far greater than hydrophobia and death.

His tongue, his culture, his wealth, and his vile book were all so many poisoned fangs, which, when he had coiled his wiles and arms around his victims, were plunged into their very hearts.

This is all connected with the story of Bad Books.

Bad advertisements, Bad Books, bad doings of every kind are all mixed and muddled, and it is all one deviltry together.

THERE IS NO PLEASURE IN DWELLING ON THIS.

It is painful; it is disgusting; it is horrible.

It is only those who have confidence of people who will get such letters as I have, in strictest confidence, asking me to use the facts and protect the writers.

I am glad to tell you that the lady in that case was saved in Central Zion Tabernacle. God blessed her, and she went back again to the East. She is now occupying a good and respectable position. I am thankful for that. (Amen.) She was baptized in this baptistry and was restored to her friends, who had great interest in her. Her fall is not known to those amongst whom she now lives; but she feels, rightly or wrongly, that it debars her forever from the bliss of a pure marriage, and the joys of virtuous motherhood. She lives for God, and for others; but there is a Memory which only God can blot out of her mind, and it falls like a shadow over all her life. May God take it all, and forever, away.

The press will not help me to warn young women and young men in all parts of the country against these things, because

the press is getting from bad advertisements nearly half a million dollars every year in this city.

GOD TAKES FROM HIS CHILDREN THE APPETITE FOR BAD READING.

I ask the thousands of Zion present: When God in His infinite mercy blessed you in Zion, did He not take out of you all appetite for bad reading?

Voices—"Yes."

Dr. Dowie—God has not only taken out the appetite for tobacco and for drink, but for Bad Books.

All those in Zion who have Bad Books still in existence, bring them to me, and put them upon this platform next Christmas morning. You who will, say Yes.

A very few voices—"Yes."

Dr. Dowie—There are very few here who have any Bad Books.

I rejoice in that.

Let me now ask another question. When you gave your heart to God in Zion, did not the Bible become the most interesting Book in the world to you?

Voices—"Yes."

Dr. Dowie—All who can say that truly, put up their hands. (Nearly all the thousands present raised their hands.)

That is a wonderful sight, and I am so delighted with that.

I desire to commend to you in a few brief words that best of all Books. I admit that it must be read with wisdom and understanding. I admit, and all must admit, that the painful stories which it contains are in some cases very difficult reading. But those who are pure in mind, and whom God has forgiven, will not seek for these things. They pass them over, except to note them as Divine Warnings, and read the beautiful things for Divine Imitation, by the power of the Holy Spirit.

THERE ARE MANY GOOD BOOKS; BUT THE BEST IS THE BIBLE.

I am in my fifty-third year, and I have been quite a reader from my fourth year. For nearly fifty years I have been enabled to read the English language, and I know just a little about some other books. I have read quite extensively.

There was a time in Australia when I had a library of many thousands of volumes. These I sold and gave the proceeds to God's work. I never knew the sacrifice I had made until they were gone. I oftentimes have been tempted to lament since then that I made the sacrifice. However, I gave it to God and to the work for Him in which I was engaged. It needed the sacrifice then; but it does not need it now, and, therefore, I shall hope one day to have a Private Library more befitting my work; but above all things a Library for Zion College and Zion City of all that is best in Literature. May

Zion, under God, create a Zion Literature for the Home, and for Education, and for Business, as well as for the Church.

Let me say to you as a reader and a parent, be careful. If your children are to be well educated in the languages they will be almost compelled to read heathen literature. If you know that your sons and daughters have tendencies to evil of this kind, you ought to deny them even the privilege of a liberal education in that direction rather than allow them to have their susceptible minds polluted with that literature.

I confess to you that there were things which I read in the Latin poets, and in the Greek dramas, which for a long time it was the hardest fight in the world to keep from coming into one's mind. At last I just gave up the fight. I said to God, "I cannot win. You will have to undertake for me, and blot out of my memory those things which it will retain." I do not praise God for anything more earnestly than I do for the fact that, although I have a splendid memory for minute details in connection with many good things, I have completely forgotten those things which I hated and detested.

It seems to me as if that department of my memory had entirely become a blank.

Yet it is very, very much better not to get these things into your mind than to have the Devil fighting with you, reminding you of them. Be careful, especially, my brothers and sisters, in the homes. Be careful as to the books that are in the home.

IN READING THE BIBLE, READ MOST OFTEN THE GOSPELS AND ACTS OF THE APOSTLES AND THE REVELATION OF JESUS CHRIST IN THE LAST BOOK OF THE BIBLE.

If you read the Bible with the dear children, read with them the Gospels and the Acts of the Apostles over, and over, and over again. Let these books be read five times as often as any other books in the Bible. Let the little ones walk with Jesus. Let them go into the lives of the Apostles. Let them become so familiar with the four Gospels that they will live inside these four walls of the House Beautiful with Jesus, until at last the thoughts of Jesus, the form of Jesus, the face of Jesus, the works of Jesus, the words of Jesus, Jesus in it all, will occupy such a place in their memory that, while they are at work, they will be thinking instinctively of Jesus, and the Holy Spirit will bring to their remembrance the words of warning and direction and comfort which are contained in the Word of God, but especially in the Gospels.

The Revelation is not a little difficult; but the Holy Spirit will enlighten them and you, and show you Jesus and the Holy City, and the Final Triumph of the Everlasting Gospel in the establishment of the Universal Kingdom of God, and not a mere Local Kingdom of Heaven with an everlasting kingdom

of hell, forever guarded by angels of God, lest it should break out again. Sing with them the Song in the Revelation which "great voices in heaven" sing:

> The kingdom of the world
> Is become the Kingdom of our Lord,
> And of His Christ;
> And He shall reign forever and ever.

Read all the Bible. Be familiar to a certain extent with the Old Testament; but for every time you read the Old Testament once, read the New Testament five times, and study it, and love and incorporate it in your lives.

I thank you for your great patience with me in this. It has been a subject which I just hated to approach.

> How shall I speak thee, or thy power address,
> Thou god of our idolatry, the press?
> By thee religion, liberty, and laws
> Exert their influence, and advance their cause;
> By thee worse plagues than Pharoah's land befel,
> Diffused, make earth the vestibule of hell;
> Thou fountain, at which drink the good and wise;
> Thou ever-bubbling spring of endless lies;
> Like Eden's dread probationary tree,
> Knowledge of good and evil is from thee.

There are two sides to this press. I thank God that there are books which are beautiful books, lovely books; books which are helpful. I pray God that in the days to come there will be multitudes of people in the world who will bless God for the books which will come from Zion Publishing House.

Every one now in this meeting who desires to read and think in purity and be good and true to God, stand to your feet, and ask Him to bless you. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me power to overcome every bad thought which I have ever gotten from Bad Books. Give me power to overcome evil in every form that I may do good; that I may trust Jesus, the Lamb of God who taketh away the sin of the world, and be led by the Spirit into the way of all truth, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Now did you mean that?

Audience—"Yes."

Dr. Dowie—May God help you then to live it.

After the hymn "Sin No More" had been sung, the services were closed with the following

PRAYER AND BENEDICTION.

Father, when the prodigal returns and cries, "Father, I have sinned against heaven, and in Thy sight, and am no more worthy to be called Thy son, make me one of Thy hired servants," then Thy love strips from him the rags of self-righteousness and guilt; then Thy love cleanses him within and

without, and clothes him with all the garments of righteousness. Take the prodigal here today, the sinful here today, who have said, "Father, I have sinned," and make them sin no more. Set them free, and make them know that there is for them a feast of love, and that Thou dost give them the power to overcome from this moment their besetting sins.

Oh God, give to this country a clean press, in the newspapers, so-called religious and secular. Oh God, destroy Bad Books, and give to the people good thoughts, which will make it impossible for Bad Books to triumph. Hear us, our Father, for those whose minds are already poisoned by these books Oh God, it is only possible for Thee to deliver them who are poisoned in their blood, in their very mind; it is only possible by Thy grace. Oh do Thou take that poison away. (Amen.)

Bless the services in the South Side Tabernacle tonight. May much blessing be there, and be with us in what lies before us, for Jesus' sake.

The grace of our Lord Jesus Christ be with your spirits. Amen.

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